

# Truth's Vindication

O R, A

Gentle Stroke to wipe off the Foul Aspersions, False Accusations and Misrepresentations, cast upon the People of God, called,

## QUAKERS

Both with respect to their Principle, and their way of Profelyting People over to them.

*Prov. 4. 18, 19. The Path of the just is as the shining Light, that shineth more and more unto the perfect day: The Way of the Wicked is as Darkness; they know not at what they stumble.*

*Isa. 51. 7 & 41. 14. Hearken unto me ye that know Righteousness, the People in whose Heart is my Law; Fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou Worm Jacob, and ye Men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*

*Hosea 6. 3. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain unto the Earth.*

*Job. 8. 7. Though thy Beginning was small, yet thy Latter-end shall greatly encrease*

A L S O,

An EPISTLE to such of the Friends of Christ, that have lately been convinced of the TRUTH as it is in JESUS.

London Printed, Sold by W. S. in George-Yard, and J. B. at the Book in Grace-Church street, 1683.

*Quaker*

~~Vet A3 F.1777~~



† 30

Job Lousley's Book  
Blueberry Berks  
1814



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A N  
E P I S T L E  
T O

You Five in particular, viz. A. W. E. T.  
M. J. B. P. & E. F. unto whom this  
is more especially intended to be de-  
livered.

FRIENDS,

**N**OT in Affectation to be Popular (for that  
I do not desire) but in Obedience to Christ  
Jesus, my Lord and Master have I pen'd this mat-  
ter; that so the Innocency of his Truth and People  
may more conspicuously appear.

Neither have I fondly desired to get my Name  
in Print; for 'tis not Inky Character can make a  
Saint: such must be sanctified and cleansed in Bo-  
dy, Soul and Spirit; through which they come to  
be prepared, God's Kingdom to inherit.

Wherefore I write unto you my Friends, That  
you may not content your selves barely in an out-  
ward Separation, whilst not wholly separated  
from that within which is the Cause of Transgres-  
sion; to wit, that Adulterate Spirit of the Man  
of Sin, that's got not only into the Pontifical Chair  
at Rome ( whence so many corrupt Customs, both

## The EPISTLE.

in Worship and Practice, are come abroad into the World) but doth also sit upon the Throne in the Hearts of many People, even in this our native Land: And this Spirit hath led Man into many False Wayes and Forms in this fallen Condition, whereby he hath strayed from the Right Way of Restoration; which Way being made known to a Remnant, whose Minds are turned to Christ's Light within (God's saving Power) these cannot but call to their Friends and Acquaintance to turn in hither; and therefore have I been made to send this Friendly Invitation abroad into the World, That People may be invited to that Feast of Fat Things, which the Lord hath prepared for them that turn in unto him: But more especially doth it lie upon me for you Five, to whom I write this Epistle Dedictory, to let you know, his Oxen and his Fatlings are ready; only come away, do not tarry: For I well know, this is the time of the Lord's Love towards you, because of the sounding of his Bowels, which I have heard within me; I know they are not restrained from you, because of the constraint that he hath laid upon me, which hath been so powerful, that my heart hath been pained in me, and my Soul hath been distressed for you, and often have I been bowed in Spirit, yea, till I could hardly stand upon my Feet, until the Lord (who bowed me down) raised me up, and set before me a Door of Hope, whereat his Prisoner in you may be brought forth, which is that for which God's Seed in me hath travailed

## The EPISTLE.

travailed through many Tribulations; and now having delivered me from that cruel Bindage of Corruption which once I groaned under, this makes me restless in my Spirit, that others may believe in that inward Power that's able to rescue from the Fury of their Soul's Oppressor: Yet I write not this by way of Complaint, as though I thought it a Weariness to serve the Lord, in answering his Requirings; no, that I cannot think: for I must acknowledge, so gracious is he in his Condescension, that he hath made this my Exercise become also my Diversion; yea, though I was his Prisoner by Indisposition of body, occasion'd through the Pressure of my Mind, whilst the Weight of this Matter lay upon me, yet I wished for no Walks of Pleasure, nor was I weary of my Pain; the Reward given into my Bosome, in returns of Peace and sweet Security, that my Soul enjoys amidst the disturbing Fears and Perplexities that are abroad, is sufficient Recompence for all these light Afflictions.

What the subject Matter hereof is, read and you will find; wherein I have first endeavoured to remove the Stumbling-blocks from before you, and then to cast up the way of Truth for you, and that by Scripture Road, as you may read in those cited Texts, which here have been brought unto my Hands, without the Help of Humane Concordance.

Read in Charity, what I have written in Humility: knowing you are my Elders in years, I would address my self unto you in all Christian Manners;



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*but I dare not Flatter you, nor can I complementally crave Excuses of you: accept it therefore from me, who can truly say, For some time I have not been my own, the Lord having made me your Servant in this thing; but now the Truth hath (in measure) set me free, which also made me willing to serve you, as it gave me Ability; that God might have the Glory, and you the Profit of these my Spiritual Labours.*

Who am Your  
Faithful Friend

*Elizabeth Bathurst.*

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*An Introduction by way of Preface to the  
Ensuing Treatise.*

**M**Y former Friends and Acquaintance, for whose sakes this is written; it is to rectifie your Mistakes about, and to inform you in that which some stick not to call *A New Religion*: But though the old Enemy of all Righteousness has found this new opprobrious Term to asperse and undermine the Truth with, blessed be the Captain of our Salvation, he hath defeated him

## The Introduction.

him of his Design, and out of the Mouthes of Babes and Sucklings hath ordained Praise to his own Name. For, let me tell you, my Friends, true Religion is of great Antiquity; 'tis as old as *Abel*, who by Faith offered up a more excellent Sacrifice than Cain, by which he obtained Witness. That he was Righteous, God testifying of his Gift; and by it he being dead yet speaketh; as you may read, *Hebr. II. 4.* And now I appeal to you, What Faith was this by which *Abel* pleased God? Was it not a living Faith, which God had wrought in him, and not a dead Faith, received by Tradition, of Man's Teaching? yet such was the Nature and kind of it, that he did not only believe in the true God his Creator, but also in Jesus Christ his Redeemer, although he was not come into the Flesh then; yet doubtless *Abel*, as well as *Abraham*, saw Christ's Day to come, notwithstanding neither of them had any Scripture Revelation of him; For *Abraham* saw Christ's day afar off, and rejoiced, many Ages before the Scriptures were recorded; and by the same Faith, no doubt, *Abel* looked beyond the Firstlings of his own Flock, to Christ the First-born of God, who was to be made an Offering for Sin, as the Antitype, which these typified, otherwise his Sacrifice had not obtained Acceptance with the Lord; for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remission; which

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agrees to that of the Apostle, *Rom. 3. 25.*

Again, I appeal unto you; What Witness was it that *Abel* obtained of his being Righteous? or how did God testify of his Gift? since

Chap 11. *Moses*, who writes the Story in  
Vers. 4. *Gen. 4. 4, 5.* ( to whom the  
Author to the *Hebrews* refers )

gives us no farther account, but only this, *The Lord had respect to Abel, and to his Offering; but to Cain, and to his Offering, he had no respect.* Now I ask, How was this manifested, or how came they to know it? how should *Abel* know that his Offering was accepted (since *Cain* was as forward, yea, before and with his Brother in offering ) had not God signified it to them by the Manifestation of his Spirit in them, even that same Spirit by which they came to know it to be their duty to offer Sacrifice unto him: But *Cain* sticking in the Form, and not flying on the Wing of Faith to Christ, the one Offering, mist the Mark that should have been aimed at by him, and for this cause God rejected both him and his Offering, as you may read in the following Verses of this 4th Chapter of *Genesis*; where the Lord expostulates the Case with *Cain*, saying, *Why art thou Wrath, and why is thy Countenance fallen? if thou doest well, shalt thou not be accepted? but if thou doest not well, Sin lieth at the Door.* So that it was for Evil-doing *Cain* lost the Acceptance of his Offering; which  
seems

## The Introduction.

seems clear to me, that God had no Respect to *Abel* personally, more then he had to *Cain*, but as he had an Eye to the promised Seed to be accepted in, even Christ Jesus, the Eternal Son of God, in whom alone the Father is well pleased: And it is also as clear to me ( through the Openings of the same Spirit ) That by the Spirit of his Son in their Hearts, he gave Testimony of their Gifts; to *Abel*, that his was accepted; and to *Cain*, this his was rejected: for *Cain* must needs have a Manifestation of the Spirit; otherwise how should he know it to be his duty to offer Sacrifice, as you may see he did? for we read not of any outward Precept that either of them had to enjoy it. Nor then, if it was a living in wrought Faith, whereby *Abel* obtained Acceptance of his Offering; and if it was by an inward Manifestation of the Spirit, by which God gave testimony thereof unto him; if this be granted, I hope the Way of Truth will no longer be Evil spoken of, which is the same now that it was in the Beginning. And this brings me to that which I chiefly intend, which is, as I said, to rectifie your Mistakes concerning, and to inform you in, that which ( I hope ) you will see not to be a New, but the Old True Religion; which is the Way of this People amongst whom I now walk, and desire to walk, notwithstanding they are accounted a Sect every where spoken against: I marvel not that the World hates them, since it hated him

## The Introduction

him ( to wit, Christ Jesus ) whom they have believed in, because he testified thereof, *that the Works of it were Evil*, see *John 7. 7.* And truly, my Friends, this is the Testimony this People bears this day against the corrupt Ways and Practices of the World, both among Professors and Prophane, telling of them plainly, *That all Unrighteousness is Sin*; and for this cause, I know, were Power given into Mens Hands, they should quickly be rooted out from amongst them: But though they put no trust in an Arm of Flesh, yet they have a strong Tower of defence (even the Name of the Lord ) which they run into, and are safe: This is their Munition of Rocks, whereunto their Adversaries cannot climb up; and though they do what in them lie to pull them out from thence, yet their Arm is too short to reach them, their Strength too weak to hurt them, their Power of no force against them, whilst they abide in this safe place, notwithstanding great is the Wrath of the Enemy, who intends them Mischief; so that what he cannot do by Power, he will seek to do by Policy; insinuating into the Minds of People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by:* which Suggestion of Satan has taken place in the Hearts of so many, that were not the God of Truth engaged in their side, to perswade People from this false Opinion concerning them, it would

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would seem an utter Impossibility: But knowing and being well assured of this, (*viz.*) That the Lord's Strength is made perfect in his Peoples Weakness; I, as one of the least of the Thousands of *Israel*, have undertaken in his Name, to go forth against those who have risen up against them; though I know many are the cruel Mockings and hard Usings from Prophane on the one hand, with evil Surmisings and severe Censurings from Professors on the other, that hath been the Lot of this People to bear; some of which from the later of these (to whom I chiefly write) I hope has not been so much out of Disaffection to the Truth, as Misapprehension about the Principle of it; as believing, that this People (in whose behalf I am now constrained to write) preach Damnable Doctrine, the which I have heard reported of them; some saying, *They deny the Scriptures*; others saying, *They deny the Man Christ Jesus, with all the Benefits that by his Active and Passive Obedience, as also by his offering up of himself a Sacrifice to God for us, do thereby accrue to us, together with Justification by Faith which is in him, and the Imputation of his Righteousness to Man*; others somewhat more moderate, yet have affirmed, *That whatever they may own as to the Death of Christ, yet they deny the Resurrection of his Body, and of the bodies of believers*; so that they have said, *Though they dare not charge them with Damnable Do-*  
*ctrine,*



## *The Introduction.*

*Et*rine, yet certainly they are of very dangerous Opinions as concerning Original Sin, and the Institution of the Sacraments, and in Point of free will, and Inherent Righteousness, and in holding a Possibility of a Total fall from True Grace, and yet they plead Perfection, and reckon themselves infallible ( say they ) for all this ; and herein they liken them to the *Papist*. These are some of the Foul Aspersions, False Accusations and Misrepresentations, that have been cast upon this People, which I my self have been an Ear Witness of, and must needs confess, through the Respect I had to the splendid Professions of those that did help forward ( at least ) the Report thereof, *I have given too much Credence to some of them* ; so that though I can truly say, I have no Guilt to charge my self with as to spreading these false Reports, yet my keeping too much silent heretofore, when I was convinced in my Conscience I ought to have spoke, in answer to those whom I might have contradicted in many of these false Accusations, obliges me now to put forth this *Vindication*.

And now, my Friends, if I can demonstrate to you how falsely this People have been accused, which I doubt not to receive Power from on high to enable me in, I hope to be believed when I come to speak ( according to the Measure of the Grace of God, which I have received ) concerning that Principle of true Religion,  
which



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which through this People is promulgated.

Willing I am to give you Satisfaction in Matters whereon so great Concerns are depending, and that the more, because many of these things are Points wherein I my self lately doubted; concerning which when I came to a Solution of in my own Mind, I can truly say, I then was made willing to answer the Lord's Requirements, in taking up the Daily Cross, which Jesus Christ hath said every one must take up that will be his Disciple; and so I hope may some of you, as the Lord shall make way for his Truth's taking impresson upon your Minds, in this the day of your Visitation.

*So shall the Desire of her Soul be answered,  
whose Spirit was exceedingly pressed to write this  
Matter.*

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*Reader,*

**I**T is some time since I set about this *Treatise*, which makes me now think, that the latter part hereof may seem to some to be unseasonable ; for as it swelled beyond my intention, and took up more time in writing than I thought it would ; so also hath it occasionally been hindred from the *Press* since it hath been wrote ; in which time those former Discourses, which were the occasion of the Subject, may possibly be forgotten by those which spoke them ; but as they were afresh brought into my Memory by the Remembrancer, the Holy Ghost, by which I was pressed in Spirit to give Answer thereunto, and vindicate Truth therein ( *That so I might ease the Pressure of my Oppressed Spirit* ) I have in some sort stated, and I hope satisfactorily answered the same : In which, 'tis like, I may be thought prolix ; but I knew not how to comprize the matter shorter ; for the truth is. though I at first thought to have filled but one sheet of Paper, when I set about it I saw a Field before me, which cost me some spiritual Travel before I got thorow. And now, lest any should think the Trace too long to follow, I have taken pains to prefix and page *Contents* to every material Point, that so they may readily turn to that which they are most desirous to be at.

The Book being divided into *Three Parts*, the *first* is in answer to some Controverted Points, ranked under *Ten Heads* : The *second* treats of the *Principle of Truth*, what it is, from whom it comes, and whereto it leads : The *third* is a Confutation of People's False Opinions, concerning the manner how we have been convinced of the Principle of *True Religion*.

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# TRUTH'S VINDICATION, &c.

## CHAP. I.

### *Concerning the Scriptures.*

**I**N the first place, I shall begin with the holy Scriptures, which hath been said by some; *this People called Quakers do not own.*

*Answer,* That this is a great Slander, their many Writings and Declarations make manifestly appear, in which their Testimonies are all so consonant, and agreeable to the Records of Scripture, that I never met with the like amongst any other: And besides this, I am well assured of it, not only from their own Witness of themselves; but from the Witness of God in my own Breast, *They do believe all things that are written in the Law and the Prophets*; so that those which do so clamorously charge them, cannot prove the things whereof they so much accuse them.

R

But

But then it hath been replied, viz. *They own the Scriptures indeed, but 'tis in their own Way; they believe them as they do a moral History; just barely giving credit to them, owning that they are Truth; but they do not believe they are the Word of God and the Rule of Faith and Life.*

As to this, *I Answer*; They do believe the Scriptures, so far as Scripture it self requires Faith in it self; that is, that they are able to make wise unto Salvation through Faith, which is in Christ Jesus, being given by Inspiration of God, according to that of the Apostle, *2 Tim. 3. 15, 16.* And they do also believe, That this same Jesus here spoken of, who is said to be the Messenger of the Covenant, *Mal. 3. 1.* the same, and not another, did Inspire his Prophets and Apostles in writing of the Scriptures: But still he is the Word, as well as the Wisdom of the Father; and I ask, Where do the Scriptures themselves declare any other? Where do they say that they are the *Word of God*? or the *Rule of Faith and Life*? Though I have heard it said, that *The Prophets* Isaiah, Jeremiah, Ezekiel, &c. often call their Prophecies by the Name of the Word of the Lord, which say some, is all one if we say the Word of God. Now such I would advise to take a second view of the Text, and then they may find, that the Prophets did not call their Prophecies and Writings *The Word of the Lord*, (for they were the Lord's Words) he being

*The*

*The Word of the Lord*, who revealed their Prophecies unto them; as for instance, *Ezek. 29. 1.* says the Prophet there, *In the tenth year, in the tenth moneth, in the twelfth day of the moneth, came the Word of the Lord unto me, saying, &c.* So then it was the Word of the Lord that came and said unto him: the Propheſie was that which he ſaid. So in *Jeremiah* (Chap. 7. v. 1. &c. old Translation) 'tis ſaid, *The Words that came to Jeremiah from the Lord, ſaying, Stand in the Gate of the Lord's Houſe, and proclaim there this Word; and ſay, Hear the Word of the Lord all ye of Judah.* [Mark] The Prophet was to make Proclamation of the Word of the Lord, that the Men of *Judah* might hear what he ſaid; as it followeth, *Thus ſaith the Lord, Amend your ways and your doings, and I will cauſe you to dwell in this place, &c.* And this was he, as I ſaid before, who is the Meſſenger of the Covenant, appointed by the Father, to reveal his Secrets unto his Servants, the Prophets, who came to *Jeremiah* with this Propheſie: ſo that it was not what he ſaid, but he himſelf, whoſe Name is called *The Word of God*, *Rev. 19. 13.* And this is that Word which came unto *Abraham* in a Viſion, *Gen. 15. 1.* ſaying, *Fear not, Abraham; I am thy Shield, and thy exceeding great Reward:* Unto whom, in the very next Verſe, *Abraham* gives the Titles of *Lord* and *God*; which proves the Word to be Eternal and Divine; but ſo are



not the Scriptures Eternal ; for we know they had their Beginning in time : and though they are Words and Declarations of Divine Things, yet must we distinguish between the Declaration, and that which is Declared of, so as not to call them both by one Name. Those written words ( for *Scripture* signifies a *Writing* ) they are Publications in Testimony of that Creating Word of Power by which the Worlds were framed ; see *Heb.* 11. 3. yet they do not declare, that the World was made by them ; but by that Eternal Word which was in the beginning, as its recorded, *John* 1. 1. the same is that which liveth and abideth for ever, *1 Pet.* 1. 23. which Word is quick and powerful, and sharper than any edged Sword, piercing, even to the dividing assunder of Soul and Spirit, and of the Joynts and Marrow ; and is a Discerner of the Thoughts and Intents of the Heart ; neither is there any Creature that is not manifest in his Sight ; but all things are naked and opened unto the Eyes of him with whom we have to do, even as 'tis written, *Heb.* 4. 11, 13. This is that Word to whom the Scriptures direct us,

*Luke* 1. 79. as a Light unto our feet, and a  
*Psalms* 119. Lanthorn unto our Paths, to guide  
 130. our feet into the Way of Peace ; the  
 very entrance of which giveth Light ;  
 yea, it giveth Understanding to the Simple. So  
 that the Scriptures themselves, say not of them-  
 selves,

selves; that they are the Word of God, but that they bear witness of him. And this is he, who said to those great Scripturians, (namely, the *Jews* of old) who so greatly exalted the Scriptures, but had not the Living Word abiding in them; *Search the Scriptures; for in them ye think ye have Eternal Life; and they are they which testify of me*, saith Christ; *but ye will not come to me that ye might have Life*, John 5. 38, 39, 40. So here it may be seen, there is good Reason to distinguish between the *Written Words*, the *Writing* or *Letter*, and the *Living Word*, which is a *Quickening Spirit*.

But now, as to the other part of the Charge, which is, *That this People* (of whom I am now writing) *do not own the Scriptures to be the Rule of Faith and Life*.

In their behalf *I Answer*: They do own the Scriptures to be a Rule, as they direct unto him (to wit, *Christ*) who is the Object of our Faith, and Lord of Light and Life: They do also believe that the Scriptures are profitable, for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be thoroughly furnished unto every good Work, as saith the Apostle, 2 *Tim.* 3. 16, 17. But yet still it is in Christ Jesus, whom his People do believe; and he is the Rule by which they live, according to the Example of the Apostle, who saith, *The Life that I now live in*

the flesh, I live by the Faith of the Son of God, Gal. 2. 20. He must needs be his Peoples Rule; for he is the Way, the Truth and the Life; no man cometh to the Father but by him, John 14. 6. And 'tis his Spirit that leads into all Truth, John 16. 13. even that Spirit which searcheth all things, yea, the deep things of God, as saith the Apostle, 1 Cor. 2. 10. which Spirit teacheth them of all things, and bringeth all things to their Remembrance, according to Christ's Promise, Joh. 14. 26. Therefore the Spirit of Christ, is the Rule of his Peoples Faith, and the Guide of their Life; yet doth not this detract from the Scriptures, nor the Estimation of this People (called Quakers) concerning them: for I know they do believe, that whatsoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope, as 'tis recorded, Rom. 15. 4. So that it appears, the Scriptures are owned of them, and are believed by them, and are practised amongst them; but they dare not ascribe them that Glory which is due to God, nor exalt them above his Son Christ Jesus, nor prefer them in his Spirit's stead; neither yet is it any Derogation from the Scriptures, to exalt Christ and his Spirit more than they; for Scriptures themselves exalt Christ and the Spirit above themselves: so that it is not in any slight or disrespect they have to those holy Writings, wherefore they  
do

do not call them the *Word*, and the *Rule of Faith and Life*; but, as they have declared, 'Tis from that reverend regard they owe and ought to bear to Christ Jesus, the great and eminent Word of God, to whose Spirit all Scripture-Directi-  
ons, in Matters of Salvation, refer us, as to an Infallible Rule and Guide: They direct us thereunto, that we may not live in them, but in him, who is the Author and Dispenser of them. Thus, though the Scriptures are granted to be a Righteous Rule, and of Divine Dispensation (for *the Propheſie came not in old time by the will of man, but holy men of God ſpoke as they were moved by the holy Ghoſt*, even as the Apoſtle testified, 2 Pet. I. 21. and my Soul praises the Lord, that he hath preserved the Records of so many Prophecies and Testimonies of his primitive Servants, through so many Contingencies, unto this present Age) yet can I not think, that the God of infinite Wisdom and Grace, whose Mercy is over all his Works, would leave Mankind in so great a Concern, whereon their Eternal Salvation is depending, to such a Rule alone, for Guidance therein, as is subject to concealing Mis-translation, Mis-interpretation, False Application, as we find the Scriptures have been by Corrupters of them: Much less can I believe, that he would suffer the greatest part of the World to live without them (as they do) were there no other means

appointed for their salvation: Yea, moreover, I am very sensible, that where the Scriptures are, many occurrences may fall out in the course of our lives, about which the Scripture gives no particular Advice; and yet it is necessary we should have a Guide near in all our affairs: But I well know, many Cases there are, where Scripture is altogether silent in the matter. Admit then here, that the Creature, in such a streight, not knowing what to do, betake it self to enquire of the Lord by Prayer; alas! what will that avail, unless it receive an answer? Which is already granted not to be found in Scripture, neither can it now be had by the meer Literal Priesthood, nor by their pretended *Urim* and *Thummim*; and say they (who cry up solely Scripture to be the Rule of Faith and Life) *Neither must we expect Answer by Dream, nor yet by vision, no, nor by Revelation, nor inspiration; for these (say they) are ceased many Ages past.* Whom I ask What way then can the Creature come by Advice? which till they can resolve me in, I shall still retain my Opinion, *viz. That that inward oracle (which is a Measure of God's Spirit, whereby we obtain access to him, with answer and direction from him in all our Concerns, about which we inquire of him) undeniably is of greater authority, both to beget living Faith, and order us therein; and a more perfect Rule to guide our lives, than*  
*the*

the outward Writings of the Scriptures, which in many things leave us without either Counsel or Instruction. And here I shall leave this point, which is in answer to an accusation, which is, *That we deny the Scriptures*; a thing often charged upon, but never proved against the People called *Quakers*.

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## CHAP. II.

Concerning the Humanity of Christ, &c.

A Second charge which I have heard brought in against the *Quakers*, is, *That they deny the Humanity of Christ Jesus, and the Obedience that he yielded in the days of his Flesh, by his Suffering, Death, Burial, Resurrection from the dead, together with all the benefits that thereby accrue unto believers, as also Justification by Faith, and the imputed Righteousness of Christ.* Now that this hath been as falsely charged upon them as the former, I shall undertake to prove by Scripture: But first let me mind the Reader; this I have observed, *viz.* That there are many that have born false Witness against them; yet they do not seem to accord in their Witness; For first comes out a learned Doctor, and he declares publicly (though somewhat am-

Doctor Owen,  
*Independant.*

bi-



biguously ) that this people deny that Christ which dyed at *Jerusalem*, to be God equal with the Father. But when this was refuted so as not to be believed then comes *John Faldo*. out another, and he would give the World to know, as if they only deny the Son of God to have assumed Humane ( or mans ) Nature: Thus their accusers contradict one another ( for both seem to grant we own a Christ; which well they may do, since they differ in Principles amongst themselves, how ever they agree thus far, like *Herod* and *Pilate*, to unite against Jesus, so have they against his Followers: but I need not enlarge upon particulars, since rather then they will want a Host to go out against *Quakers*, look but into the Muster, and thou mayst see One and Twenty Divines ( as they give themselves the Stile ) enter the List together, of whom I shall say no more here, lest it should be taken for a Digression from the Answer.

1<sup>st</sup>, Therefore to clear Truth from Slander, both on the one hand and the other; I do in the first place affirm, and that upon certain Grounds, viz That all who may be rightly denominated *Quakers*, ( such as tremble at the word of God ) they are of the Faith of one Substance, which the ancient *Christians* so earnestly contended for, and suffered such hard things in maintaining, to wit, that Christ the blessed Son of God ( as to  
his



his Divinity ) was of the same Eternal substance with the Father, as may be read at large in *George Bishop's Looking-glass for the times*, pag. 85, 86,

2dly. I affirm, they faithfully own the Scriptures: And therefore what *John* the Divine saw in his *Revelations* concerning him, as 'tis Recorded, Chap. 13. 8. *That he (now wit Christ) was the Lamb slain from the foundation of the World.* And what the Apostle said of him, *Phil. 2. 6. Who being in the Form of God, thought it no Robbery to be equal with God.* Likewise *John* the Evangelist in the first chapter 1. 2, 3. saith concerning Christ, *In the beginning was the word, and the Word was with God, and the Word was God the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in Heaven, and that are in Earth, Visible and invisible, whether they be Thrones or Dominions, Principalities or Powers; all things were created by him and for him, who is over all God blessed for ever, Amen, Col. 1. 16. Rom. 9. 5. These together with the Testimonies Jesus gave of himself, John 8. 38. Verily, verily, I say unto you, before Abraham was I am, John 10. 30. I and my Father are one, John 15. 5. There he Prayes, And now O Father glorifie thou me with thine own self, and with the Glory which I had with thee before the World was. In like*

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like manner he speaks of his own Eternity, *Pro. 8. Chap.* from the 23d. to the end, to which agrees that application given to him, of *wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace*, Isa. 9. 6. These things, I say, the *Quakers* believing according as they are written, and having an experience of in themselves, by the effectual working of the mighty power of Christ Jesus in their hearts, are sufficient proofs to them of his Divine substance; and also to make them see what is the Fellowship of the Mystery which from the beginning of the World hath been hid in God, who created all things by Jesus Christ, as 'tis written, *Ephes. 3. 9.* Wherefore they know the Son to be one, and equal in power with the Father.

Now if any shall object that Scripture, where Christ saith, *My Father is greater than I.*

*Ans.* That must needs be understood only as he assumed the Nature of Man; not at all relating to the fulness of the God head that dwelleth Bodily in him, as 'tis written, *Col. 2. 9.* So likewise the Author to the *Hebrews* describes him, Chap. 1. 2, 3. verses, *To be the brightness of the Fathers Glory, and the express Image or Character of his Substance* (for so the Word Person ought to be rendered) *by whom he also made the Worlds.* And therefore I believe (and so do they, in whose behalf I write) that Jesus Christ is very God.

3dly.

3dly, I affirm, they do believe that this Jesus, or this God, was manifest in the flesh, as saith the Apostle, 1 Tim. 3. 16. And John the Evangelist, Chap. 1. 14. *The Word was made Flesh and dwelt amongst us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.* And Paul to the Hebrews, Chap. 2. 16. speaking of Christ, saith, *For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham.*

4thly, Therefore in the fourth place I affirm, The Quakers do faithfully own this Jesus to be the Mediator, according to the Testimony of the Apostle, 1 Tim. 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time.*

5thly, I affirm they own his obedience also; for I know they do believe that Christ Jesus in the dayes of his Flesh was obedient to God, as becometh a Son unto a Father in all things: For he came not to do his own Will, but the Will of him that sent him; wherefore we find him Praying to his Father, *Not my will, but thine be done.* Yea, moreover 'tis written of him, Hebrews 5 8 *Though he were a Son, yet learned he Obedience by the things which he suffered: For he was a man of Sorrows and acquainted with grief; he was wounded for our Transgressions; he was bruised for our Iniquities; the Chastisements of*

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*our Peace was upon him, and with his stripes we are healed, as saith the Prophet Isaiah, Chap. 53. 3 5. Therefore these do confels to his Sufferings, according to the Scriptures; for Christ also hath once suffered for Sin, the Just for the Unjust, that he might bring us to God, being put to Death in the Flesh, but quickned by the Spirit; see 1 Pet. 3. 18. Likewise they own his Death, as an acceptable and most satisfactory Sacrifice to God for the Sins of all, and is of blessed advantage to all that shall receive Faith in his Blood which agrees to Rom. 3. 25. Ephes. 5. 2. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God; And he hath given himself for us an offering and a Sacrifice to God for a sweet smelling savour. Also they believe that as Christ dyed for our Sins, so he was buried likewise, and rose again according to the Scriptures, 1 Cor. 15. 3, 4. Again, ver. 20, 21. 'tis said, But now is Christ risen from the Dead, and become the first Fruits of them that sleep: For since by Man came Death, by Man came also the Resurrection of the Dead. So in Acts 17. 31. The Apostle mentions this as the assurance which God gave to men of his judging the World at the great Day, by his Son Christ Jesus, namely, his having raised him from the Dead.*

*Now 6thly and Lastly, I affirm they do believe,*

lieve, that from Christ Jesus these and such like Benefits extend to true Believers: *First, Election in him*, according as God hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in Love, as 'tis recorded in *Ephes. 1. 4.* [Mark] 'Tis *in him* we are elected; not in our selves, as though personally some were chosen, and others past by: but in the Seed Christ, the Elect of God, the object of the Father's Love; all who are gathered into him, are made a chosen Generation, an Elect People by the Lord.

2. *Vocation*; this also they own to be a Benefit bestowed on them by the Father, in the Son; for that they who were by nature Children of Wrath as well as others, have been called of God in Christ, with an High and Holy Calling, to obtain Mercy from him, even to become Saints, that so they should shew forth the Vertues of him who hath called them out of Darkness into his marvellous Light.

3. *Reconciliation to God*; as saith the Apostle, 2 Cor. 5. 18, 19. *All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God was in Christ reconciling the World unto himself.* So Coll. 1. 20, 21. 22. It's said, *And having made Peace through the Blood of his Cross, by him to reconcile all things unto himself, by him, I say, whether they be things in Earth or things in Heaven;*

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Heaven; and you who were sometimes alienated and Enemies in your minds by wicked Works, yet now hath he reconciled in the Body of his Flesh through Death, to present you holy, unblameable, unreprouvable in his Sight.

4. Sanctification and Justification; I put both these together, because, though I do grant they may be distinguished, yet I cannot see how they can be divided, being so near of kin, that if one languish, t'other cannot but greatly mourn: besides, the Apostle is my President in coupling of them, speaking to the *Corinthians* in his first Epistle, Chap. 6. 11. saith, *But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.* But more of this in another place.

5. Adoption; as 'tis written, *Ephes. 1. 5. Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his will:* To the like purpose is that in *Rom. 8. 29. For, whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren:* To which accords *John 1. 12. To as many as received him, to them gave he Power to become the Sons of God, even to as many as believe in his name.*

6. A sixth Benefit is, *Forgiveness of, and Redemption from all sin;* as saith the Scripture, *Ephes.*

1. 7. *In whom we have Redemption through his Blood,*



Blood, the Forgiveness of Sins, according to the Riches of his Grace: So Titus 2. 13, 14. Looking for that blessed Hope, and Glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar People, zealous of good works: And 1 John 3. 8, 5. 'tis said, For this purpose the Son of God was manifested, that he might destroy the works of the Devil: And ye know that he was manifested to take away our Sin.

7. Victory over Satan; Forasmuch as the Children are partakers of Flesh and Blood, he also took part of the same, that through death he might destroy him that had the power of Death, that is the Devil; see Hebr. 7. 14. So that his strength being broken, and his power destroyed by the Captain of our Salvation; if we resist him steadfast in the Faith, he will flee from us, as 'tis written, James 4. 7.

8. Another benefit is, Access to God by Faith; as saith the Apostle, Ephes. 3. 12. In whom we have Boldness and Access, with confidence by the Faith of him: And as we have Access to God by him, so likewise we find acceptance with God in and through him.

9. Through him we receive A sure Hope of Eternal Life; as 'tis recorded, Heb. 9. 15. And for this cause he is the Mediator of the New Testament, that by means of Death for the Re-  
C demptions,



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*redemptions of the Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal inheritance.*

Thus 'tis confest, that in Christ Jesus we are Elected, called, Reconciled to God, Sanctified, Justified, Adopted; by him we obtain Pardon and Redemption from all Sin; through Faith in his Name we find Access to God, and Acceptance with him; in him we are made Victors over Satan, and Heirs of Life Eternal.

Now, Reader, thou may'st see how falsely the Quakers have been accused, in laying to their Charge, *They deny that Christ which came in the flesh, with the Obedience he therein performed by his Sufferings, Death, Resurrection from the Dead, &c. as also the Benefits that thereby are obtained*; which things never were by them denied; for they know, that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life, see 1 John 5. 20. But for further satisfaction concerning their Faith herein if any do desire it ) they may see a Book put forth by George Whitehead, intitled, *The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed End and Effects of Christ's Appearance, Coming in the Flesh, Suffering and Sacrifice for sinners, Confessed and Vindicated.*

Now

Now concerning *Justification* by Faith in Jesus Christ, and the Imputation of his Righteousness to Believers: Here also it may be seen how grossly this People have been abused, and how greatly their principle hath been misrepresented: For Justification by Faith they own (as hath publickly been confessed by them) according to these Scriptures: *By the deeds of the Law shall no Flesh be justified in his sight; wherefore the Law was our School-Master to bring us unto Christ, that we might be justified by Faith: To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus: For by Grace are ye saved through Faith, and that not of our selves, it is the Gift of God; not of Works, least any man should boast: for we are his Workmanship, created in Christ Jesus unto good Works, not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by Grace, we should be made Heirs according to the hope of Eternal Life.* But then it must be a living Faith, according to the definition of the Apostle James in the second Chapter of his

Rom. 3. 20.

Gal. 3. 24.

Rom. 3. 26. Ephes.

2. 8, 9, 10. Tit. 3. 5.

Acts 15. 9.

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- Epistle; *And it must be such a Faith as purifies the Heart, and is held in a*

*Acts 15. 9. 6, 7. pure Conscience, and is mani-*

*I Tim. 1. 5, 6, 7. fested in the Life by Works of love, and gives Victory over*

*the World. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith,*

*which worketh by Love, saith Paul, Gal. 5. 6. And this is the Victory whereby we overcome the World,*

*even our Faith, saith John. 1 Joh. 5. 4. There-*

*fore, say I, without this real Faith, 'tis im-*

*possible we should please God, or be justified in his sight : Yet now because these my Friends*

*have distinguished between Faith and Fancy, therefore they have been calumniated, and*

*their Principle traduced by many. So likewise as to the imputed Righteousness of Jesus Christ,*

*this they own according to the Scriptures, even as David describeth the Blessedness of the*

*man whose Transgression is forgiven, and whose Sin is covered, saying, Blessed is the*

*man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile, Psal. 32.*

*1, 2. And Abraham being justified by Faith, 'tis said, he received the sign of Circum-*

*cision a Seal of the Righteousness of the Faith which he had yet being Uncircumcised,*

*that he might be the Father of all them that believe, though they be not Circumcised, that Righteousness might be imputed to them also,*

*Rom.*

*Rom. 4. 11.* Wherefore this People believe acceptance with the Father, is only in Christ, and by his Righteousness made ours, or imputed unto us, by the inward Work and applicatory act of God's Gift of Grace, whereby he is made unto the Soul, Wisdom, Righteousness, Sanctification and Redemption, but because they deny the Righteousness of Christ to be imputed, where it is not imparted, and distinguish between Imagination and Imputation; between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fancy, and dare not own the point in the Latitude of that Sin-pleasing Principle, to which it is stretched as if men might be imputatively Holy, though not inwardly Holy, and imputatively Righteous, though not really Righteous; therefore they are clamoured upon, as if they denied the Imputation of Christs Righteousness, when it is only to those who are not made Righteous by it, to walk as he walked: For the Scripture doth not say, that he that saith he is Righteous by the Imputation of Christs Righteousness, but *he that doth righteousness is Righteous, even as he is Righteous,* 1 John 3. 7. *What then? shall we Sin?* (and yet think to be saved by the imputed Righteousness of Christ, because we are not under the Law, but under Grace) *God forbid that we should Sin (in this state of Grace)* saith the Apostle,

*Rom. 6. 15.* Indeed the whole Chapter speaks the same sence ( viz. ) that it is not our Imputation or reckoning of Christs Righteousness to our selves will justifie us ; but he imparting and imputing it to us ; and this shall suffice in Answer to the second general Charge against this People, in every particular of which may be seen what gross abuses have been cast upon them, whereby the envious & ill affected have sought to cover their Principles with their own Perversions, and so to make Truth it self become rejected. But I shall in the next place speak to those I take to be more moderate, & such whom I have sometime found my self much swayed by : But since I find it was more by Education and Tradition, then any certain evidence I could have of the Truth of that Religion, I find my self obliged to detect those Errors in publick, which I have heard divers of them cast upon the People called *Quakers* in private, charitably judging they speak not so much against them out of ill will, as ignorance of, and unacquaintance with their blameless Principle ; though this is bad enough for People to speak Evil of things they know not ; and for such as are divided amongst themselves, to joyn together against others, ( as some have confessed to me, that though they differ in many particulars, yet they all agree in this, to set their Seal against the *Quakers* ) but who they were, I have and shall at present

present conceal, desiring not to expose them, but to inform them, that so setting before them their Errors and Mistakes, some of them at least, may see and Repent them, wherein they have spoken and done amiss.

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### CHAP. III.

*Touching the Resurrection of the Body of Christ,  
and of the Saints.*

**A**S concerning the Resurrection of the Body of our blessed Lord Jesus, and also the Bodies of Believers; this I have been born down in, that the *Quakers* do not own.

In answer to which, though I had something to Reply in their behalf at that season; yet I must confess the respect I had to my Friend who affirmed the same, made me a little incline to that Perswasion of them: But now being better acquainted with their Principle, I must needs add, that this report is an utter Falshood; for they do believe as 'tis recorded in the Scriptures, that Christ Jesus who descended into the lower parts of the Earth; the same ascended up far above all Heavens, that he might fill all things, and sits now at the Right Hand of God in his glorious Body, and therefore shall the low



*Ephes. 4. 10. 1 Pet. 3. 22. Philip 3. 21. 1 Cor. 15. 53, 54.* estates and humbled Body of believers be made like unto his glorious body, through the working of his mighty Power, whereby he is able to subdue all things unto himself; and then shall this Corruptible put on an Incorruption, and this Mortality put on an Immortality, and Death it self shall be swallowed up of Victory. So here likewise it may be noted, how their Adversaries have been disappointed; For first it was the design of some, to have made *Saduces* of them, by giving out that they deny the Resurrection; as it was said of them, *Acts 23. 8.* For the *Saduces* say, *There is no Resurrection, neither Angel nor Spirit.* Thus some have sought to render these, as if at Death, they believed Soul and Body were both to be annihilated: but when this would not take, then they reported that *the Body only was that which the Quakers held should never rise again.*

Here Reader thou mayst see how they have been slandered both wayes; for they do believe the Resurrection of the Just and of the Unjust, the one to Salvation, and the other to Condemnation, according to the Judgment of the great Day, *And then shall every Seed have its own Body,* as saith the Scriptures, *Acts 24. 15. John 5. 29. 1 Cor. 15. 38.* But because they dare not be so foolishly inquisitive as to ask, nor

so arrogant in their Minds as to determine, with what Bodies they shall rise; therefore do some say, *They deny the Resurrection of the Body of Christ, and of all that are or shall be dead:* But this is most falsely charged upon them; for they do believe the Resurrection of the Dead; for if the Dead rise not, they are of all men most miserable. What can be a Ballance of an Equal Poiz with the Tryals, Exercises, Afflictions and Persecutions, that are their Lot and Portion in this Life, short of an Eternal Inheritance and a Crown of Glory, that fadeth not away. Therefore they also believe, that every man shall be raised in his own order; Christ the First Fruits, afterwards they that are Christs at his coming; yea, they do believe that the Dead shall be raised incorruptible, and that God giveth a Body as it pleaseth him, and to every Seed his own Body; there is a Natural Body, and a Spiritual; there are Bodies Terrestrial, Bodies Cœlestial wherein they agree with the Testimony of the Apostle, 1 Cor. 15. 23, 43, 44. which I think is sufficient to give all sober Inquirers full satisfaction herein: For, as to my own particular, I do freely confess it suffices me, that God will give unto my Spirit such a Body as it pleases him.

## CHAP. IV.

*Concerning Original Sin.*

**A**S to *Original Sin*, in which the *Quakers* are judged to be of so Dangerous an Opinion, without shewing to me what that Opinion was.

*I Answer* : Though the word *Original* be not found in Scripture, yet if any mean hereby the inward Corruption and Seed of Sin, which Satan hath sown in us, and wherewith we are defiled in our first and fallen Nature ; I am sure this will not be denied by any true *Quaker* : for they know and believe, that in the first *Adam* all are Sinners ; but in the second *Adam*, which is the Lord from Heaven, we are made Righteous, for *as in Adam all dye, even so in Christ shall all be made alive*, as 'tis, written 1 Cor. 15. 22. But though it be granted, that by one Man Sin entred into the World, and Death by Sin ; and so Death passed upon all men, for that All have sinned, even over them that had not sinned after the similitude of *Adam's* Transgression, who is the figure of him that was to come, Rom. 5. 12, 14. Yet this doth not prove the Lord to be so partial in his Love towards

towards his Creatures, as to chose some, but leave the greatest part of Mankind in the fallen state, without affording them any Benefit by Christ, or a Measure of his Grace and Spirit; for want of which, and being so past by of God, ( as some have asserted ) they become under a necessity of sinning and a necessity of dying: Oh, harsh Doctrin! and so I must confess I often thought it, whilst I was industriously striving to work my self into a Belief of it: but now from a certain experimental Knowledge, and in full assurance of Faith, can I testifie for God, He is no respecter of Persons, but in every Nation he that feareth God and worketh Righteousness is accepted of him: For though all have sinned, and come short of the Glory of God, wherefore he hath concluded all under Sin ( 'tis ) that he might have Mercy upon all, not willing that any should perish in Sin, but that all might come to Repentance: Moreover than this, the Scriptures do abundantly speak forth the extent and Benefit of Christs Death for all Mankind, upon condition of Faith and Repentance joyned with new and continued Obedience, which are the Gospel Terms, on which he is offered to them: For Christ Jesus *gave himself a Ransom for all; he tasted death for every Man*; so saith the Apostle, *1 Tim. 2. 5. Hebr. 2. 9.* So that it is a certain truth, all that are or shall be saved, are elected only in Christ Jesus,

Jesus, that whosoever believeth in him, should not perish, but have everlasting Life. There is no *Præ-exception*, or *absolute* Fore-appointment, as partially designed in relation to Persons, but upon Man's Disobedience; Wherefore it shall not be said, *The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge; but he that eateth the sour Grapes, his Teeth shall be set on edge; for all Souls are the Lords; as the Soul of the Father, so also the Soul of the Son is his; and he hath said, the Soul that sinneth, it shall die, Ezek. 18. 2, 4.* Yet hath the Lord no Pleasure in the Death of the Wicked, but that

the Wicked turn from his way and live: Wherefore he hath given the Beloved of his Soul out of his Bosom, to come into

the World to save men from their Sins, that they might be made accepted in him: Therefore as by the Offence of one, Judgment came upon all men to Condemnation; even so by the Righteousness of one, the free Gift came upon unto Justification of Life; read *Rom. 5. 18.* which makes it clear to me, the Lord will not condemn any for *Adam's* Sin, who have not demerited his Wrath by Actual Transgression.

## CHAP. V.

*Concerning the Sacraments.*

AS touching the Institution of the *Sacraments* (so called) by which is meant *Water-Baptism* and the outward *Supper*; here also is another great Charge brought in against the *Quakers*, unto which I cannot but be very tender in the Answer; for I must confess, I myself did once think them very chargeable in this Matter. Now that Baptism, even the Outward and Typical Baptism was an Ordinance (that is to say, a Thing ordained by one that hath power to Ordain) as *John Baptist* had Command from God to Baptize; this I do believe and own: But then the Lord himself hath ordained a higher Baptism, whereby he saveth, which surely is not the outward; No, that's not of Efficacy to obtain or effect such an End which is Salvation (as I think, our Enemies themselves will grant, and then why are they so angry with us, that we do not own it in their Outward Form?) But the One Baptism, necessary to Salvation, I do believe, is inward and Spiritual, being that of the Holy Ghost, fore-told by *John the Baptist*, Mat 3.11.



*I indeed Baptize you with Water, unto Repen-*  
*tance (saith he) but he that cometh after me is*  
*Mightier than I, whose Shoes I am not worthy*  
*to bear, he shall Baptize you with the Holy Ghost*  
*and with Fire.* This is the Baptism which Christ  
 commanded his Disciples, that they should  
 wait for, (and therefore I call it an Ordinance,  
 because ordained by Christ) as you may read  
*Acts 1. 45. And being assembled together with*  
*them, he commanded them that they should not de-*  
*part from Jerusalem, but wait for the promise*  
*of the Father, which, saith he, ye have heard of*  
*me; for John truly Baptized with Water, but ye*  
*shall be baptized with the Holy Ghost not many*  
*days hence.* The same did Peter Witness, *Acts*  
*11. 15, 16. And as I began to speak (saith he)*  
*the Holy Ghost fell on them, as on us in the be-*  
*ginning; then remembered I the words of the Lord,*  
*how he said, John indeed, baptized with Water,*  
*but ye shall be baptized with the Holy Ghost.* Now  
 if any shall Oppose these Scriptures to prove  
 outward and, Water Baptism now in force,  
*Mat. 28. 19. Go teach all Nations, Baptizing*  
*them in the Name of the Father, &c. John. 3. 5.*  
*Except a man be born of Water, and of the Spirit*  
*he cannot enter into the Kingdom of God. 1. Pet.*  
*3. 21 The like Figure whereunto even Baptism*  
*doth now save us, not the putting away the filth of the*  
*flesh, but the answer of a good Conscience towards*  
*God, by the Resurrection of Jesus Christ from the*  
*dead.*

Some-

Something I shall write by way of Answer to them, these being the chief Texts that ever I heard brought to prove the same; As to the first, I say, that must needs mean the Baptism of which I am now speaking, (*viz.*) Spiritual Baptism; for Christs bidding of them go, denotes their being impowred from him, to Baptize in, or rather *Into* his own and his Father's Name, which is the true Spiritual Baptism; besides, here is no Water made mention of, whence we may infer, the Apostles Ministry was to be the Laver in which they were to be baptized: See here their Mission, Christ bids them go teach, Baptizing; Baptizing is in the Present Tence, whilst they were Teaching; and as it was then, so it is now, the Spiritual and Inward Baptism goes along with the preaching of the Word of Life. To the second Scripture I Answer, If our Opponents will have that mean Material Water, may not we then as well conclude, that *John Baptist* meant Christ would Baptize them with *Material fire*? but if we understand the Power of the holy Ghost to burn up the Stubble (that naturally grows in us) by the latter, then must we also understand the same Power to cleanse us from our natural Filth by the former: But I know it will be expected I should prove this by Scripture, for which see *Tit. 3. 5. Not by Works of Righteousness which we have done* (saith the Apostle) *but according to his Mercy*  
 he

— he saved us by the Washing of Regeneration and Renewing of the Holy Ghost. Here is the Washing of Regeneration to parrallel being born again of Water, and the renewing of the holy Ghost, to answer being born again of the Spirit, for the Washing of Regeneration, or Renew in of the Holy Ghost; and being born again of Water, or being born again of the Spirit, are Terms-Synonymous, or Expressions to the same purpose; all pointing at that one Baptism of the Spirit, so faithfully believed, and experimentally witnessed by the *Quakers*, who are said to deny Baptism to be an Ordinance: But how is it they deny it? let their Cause be examined, or there can no true Judgment be given whether they ought to be acquitted or condemned. Infant Baptism, or Sprinkling of Infants, this they do utterly deny, as a thing by men imposed, and never by God or Christ instituted; neither is there any Scripture-Precept or President for it: Indeed how should there, since it was not taken up nor invocated for above 200 Years after Christ dyed; and then it was first brought in by

Read Thomas  
Lawson's *Treatise*  
Concerning *Bap-*  
*tism*, page 53, 55.

one *Fidus* a Roman-Priest in the Year 248. which was assented to by *Cyprian*, Bishop of *Carthage*, and first preacht up by *Augustine*; then decreed by the *Melivitan Council*; last of all ratified and confirmed

firmed by Pope *Innocent* the third, which was not done till the Year 402. Yet we grant the Baptism of those that were adult or come to Age, and had Faith to Entitle them unto it; this was the Baptism of *John*, who was a fore-runner of Jesus Christ; but this was not permanent and continuing, but to pass away, that Christ's might take place; *for he must increase, but I must decrease*, saith *John* himself, John 3. 30. For *John's* Baptism was but a Figure of Christ's Baptisme, *but that he should be made manifest to Israel, therefore am I come Baptizing with water*, saith *John*, Chap. 1. 31. However, where any now have believed it simply their Duty to be baptized, as thinking it, either for the Furtherance of the Gospel, or Tryal of their Faith, the *Quakers* are tender of judging them in that Case; but if they stick in the shadow, and reject the higher Ministration, then they are more Reproveable. But there is a third Scripture I am yet to speak to, and that has reference to *Noah's* Ark, which was a Figure (I have heard some of your selves say) of our Ark Christ, *The like figure whereunto* (saith the Text) *even Baptism doth now save us* (it must be a baptizing into Christ then) for the Apostle saith, *'Tis not the putting away the filth of the flesh*; so then 'tis not Water-Baptism, for that can but purifie the outward man; that that is External cannot cleanse the Spirit

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that

that is Internal, and give the answer of a good Conscience towards God, as it followeth in the next words ; wherefore, saith *Beza*, a Man (whose Memory ye pretend to honour ) *The Baptism which answered to Noah's Ark, was not Material Water, but the Power of Christ within, which preserves us cleansed, and enables us to call on God with a good Conscience:* But then the last clause of the Verse ought to be considered, which having Coherence with the foregoing words, saith, *by the Resurrection of Jesus Christ.* Lo here is the true Baptism indeed, the which I am now pleading for; and of which the Apostle speaks, *Col. 2. 12. Buried with him in Baptism, wherein also ye are risen with him through the Faith of the operation of God, who hath raised him from the dead.* And now Reader, since there is but One Lord, One Faith, One Baptism, as saith the Apostle, *Ephes. 4. 5.* whether this Baptism be the Sprinkling of Infants, or outward Washing of grown Persons, or the inward Cleansing by the holy Ghost, I'll leave the Witness of God in thy own Conscience to judge : and then to determine whether the *Quakers* are not greatly wronged in being charg'd with denying Baptism.

Now I come to speak concerning the *Sacrament* ( so called ) of the *Lord's Supper* : In answer to which, in the first place, I must needs say, I find not the Word *Sacrament* in all the Scripture

Scripture, but if by Sacrament, ye mean a Sign, then can it not be of necessity to continue longer then till the thing signified is come, & clearly discover'd; so that granting it to be a Practice enjoined, it was to last but its Day and Time, that was till Christ, who is the *Bread* of God, that cometh down from Heaven (which Bread is his Flesh, that he gave for the Life of the World) should come, according to his own Intention; see *Joh. 6. 33, 35*. Indeed the whole Chapter speaks of Christ's being the true Bread, wherewith the Saints are nourished; and that he would come again after his Departure; see his Promise to his Disciples, *John 14. 18. I will not leave you comfortless, I'll come to you*; & that he meant an inward coming, see Verse. 20. of the same Chapter, *At that Day ye shall know that I am in my father, and ye in Me, and I in You*, saith Christ. And therefore saith the Apostle, *I speak as to Wise men, judge ye what I say, the Cup of Blessing which we bless, is it not the Communion of the Body of Christ, &c. for we being many are One Bread, and One Body; for we all are partakers of that One Bread*, 1 Cor. 10. 15, 16, 17. And indeed, I do believe that herein is the Communion of Saints (namely) in eating of the Flesh, drinking of the Blood of Jesus Christ; not Carnally, as the Jews thought when they murmured at him, saying, *How can this man give us his Flesh to eat?* John 6. 52.



But spiritually, wherein consists the true Brotherhood and fellowship of that Church which is in God, as with one another, so with the Father and the Son, by the holy Spirit, at the Spiritual Table of the Lord.

Now if any in proof of the outward Supper, shall produce that saying in *Matthew* 26. 26, 27, 28. *And as they were eating Jesus took Bread, and blessed it and brake it, and gave to the Disciples, and said, take eat, this is my Body; and he took the Cup and gave Thanks, and gave it to them, and said, Drink ye all of it, for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.*

I Answer, That that Figuratively pointed to the true Bread, I think is very clear, so likewise that the Wine there figured out that Spiritual Wine which was to come from him, will not be hard to make appear; For in the very next Verse saith Christ, *I will not drink of this Fruit of the Vine, untill that Day when I drink it new with you in my Fathers Kingdom.* And that he did not mean they should stay for this Wine, till they came to Heaven (as some understand by the Word Kingdom) see what himself saith in *Matthew* 16. 28. *Luke* 17. 20, 21. *Verily I say unto you, there be some standing here that shall not tast of Death till they see the Son of man coming in his Kingdom. And when he was demanded of the Pharisees, when the Kingdom of God*

God should come? he answered them and said; *The Kingdom of God cometh not with Observation, neither shall they say, Lo here, or Lo there, for behold the Kingdom of God is within you.* And that there this Wine was drunk by the Disciples; see *Acts* 2. from the first Verse to the 18th. When the Holy Ghost fell upon the Apostles, how full of the new Wine of the Kingdom they were, to the astonishment of Beholders! and certainly this Wine of the Spirit, or Wine of the Kingdom (which is all one; for Christ's Kingdom is a Spiritual Kingdom) must come from him; for he is the true Vine, as he calls himself, *John* 15. 1. So that the Text alledged, doth not at all prove outward and Elementary Bread and Wine to be of use after Christ's second and Spiritual coming; for this he fulfilled before his Death, and the Holy Ghost was not given till after he was glorified, as you may read, *John* 7. 39.

But possible some may object, *It was practised by the Church of Corinth after Christ was inwardly come, after the Holy Ghost was given to them, as may be argued from* 1 Cor. 11. 14, 25. *Where the Apostle repeating Christ's words in Matthew, adds, this do ye as oft as ye drink it in remembrance of me.*

To whom I answer in the behalf of the people whom I have undertaken to speak for; if any break outward Bread, and drink outward

Wine with a sincere Intention, as believing it their duty that they may the more be put in remembrance of the Body and Blood of Christ, by the Remembrancer the Spirit of Truth, which is appointed by the Father to lead the Saints into all Truth, they judge them not, but rather hope that such will come further out of the shadow to the Substance: But to do it meerly by Imitation or Tradition, as most do, is not to offer a Sacrifice to God in Righteousness; however, the outward Supper cannot be the Communion of the Body and Blood of Christ, which the Apostle speaks of in 1 Cor. 10. 15, and so on. This can be but a Sign; to put us in Remembrance thereof; and therefore, though it was commanded to, and Practised by the

Church of *Corinth*, yet that  
*Joh. 13. 14. Act. 15. 28, 26. Jam. 5. 14.* doth not perpetuate its continuance: For so was washing one anothers Feet, abstaining from things strangled and Blood, anointing the Sick with Oyl, laid upon the Saints of old, which ye your selves judge not needful to be practised now. But if any shall say; *The Apostle relaxt some of these, by saying in 1 Cor. 10. 25. Whatever is sold in the Shambles that eat, asking no Question for Conscience sake.* Then it must be granted, that there is no necessity for the Continuance of the other; for the same Apostle saith, *the Kingdom of God is not Meats*  
*and*

and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost, Rom. 14. 17. Let no man therefore judge you in Meat or in Drink, or in respect of a Holy Day, or of the New Moon or of the Sabbath Day, saith he; wherefore if ye be dead with Christ Jesus, why, as though living in the World, are ye subject to Ordinances? touch not, tast not, handle not, which all are to perish with the using, after the Commandments and Doctrines of Men, Col. 2. 16, 20, 21, 22. So here is as much said for the abolishing of this latter (as to any necessity) as can be alledged for the former; therefore those that can dispence with the one, have small reason to plead for the other: And yet I testifie, the Communion of the Body and Blood of Christ the *Quakers* do own, as that which every one must come to know and witness, or they have no Life in them.

Now I appeal to the Reader, How then can it be said, that they deny the true Institution of the *Lord's Supper*? Yet am I loath to leave the thing here, being willing to hope I write to some, who are Conscientiously Scrupulous in this Matter, who ('tis like) are ready to say, as I my self (in Heart) have often said, viz. To lay aside this Administration, were at once to cast off and count useless what so many Martyrs, in the *Marian* dayes, so zealously contended for, yea resisted unto Blood in striving to maintain: And

having this Opinion, I confess I was much swayed thereby, as thinking it had been meerly for the outward Administration, that they suffered Martyrdom; but having since more seriously considered the Matter, I can truly say, I have received this from the Lord for Answer, viz. *It was not to maintain those outward Signs of Bread and Wine, but to bear Testimony against the falshood and Foppery of Transubstantiation, that the Worthies of those dayes stood so stoutly against it, that they counted not their Lives dear unto themselves, that they might finish the Testimony they had received from the Divine Spirit: which indeed History is clear in (to them that read with Understanding) For the Question put to them was not, Why do you break Bread and drink Wine, in your Sacrament, without Consecration? But, What say you tot he Sacrament of the Altar, after the Bread and Wine is consecrated? is the Real Presence of Christ there, I or no?* This was the Interrogatory they were to answer: and bravely indeed did *Tindal, Philpot,* and others, maintain their Negation to this Question; which those that are acquainted with Martyrology, cannot but have a Knowledge of: Therefore the laying aside these outward Signs, to be used by way of remembrance, when the Spirit it self is their Remembrancer, This is not to put a slight upon the Sufferings of those Martyrs who then was breaking through

a Cloud of Apostacy and Error, the bright side of which (blessed be our God ) hath since more fully appeared.

To conclude this Point : If any shall be offended at what I have written to vindicate the laying aside this outward Sign, where the thing signified is inwardly come; if they will dwell upon the Figure of the Death of Christ without, and care not to come to know and witness his Resurrection and Life in themselves, I'll leave them where they are; giving them to understand, I have not attempted a formal Consultation of Error, but a Vindication of the Truth.

## CHAP. VI.

### *Touching Free-Will.*

**A**Lthough I have heard say, *That the Quakers are Freewillers*; yet this doth not prove them to be so, no more than Peoples saying so, is proof that they deny the Scriptures : But since some are so willing to receive Reports against them, something I shall say as to this Particular in behalf of them, and that is this; They are not of those that slightly say, *Man may be saved if he will*; for they know right well, *'Tis not of him that willeth, nor of him*



*him that runneth, but in God that sheweth Mercy; for we are not able of our selves, as of our selves, so much as to think a good Thought, but all our sufficiency is of God, who worketh in us both to will and to do of his own good Pleasure: And therefore say we with the Apostle, Of his own Will beget he us with the Word of Truth, that we should be a kind of First Fruits of his Creatures, James 1. 18. But since there is a Willing Faculty placed in Man, and this Will being corrupted, is naturally froward, and averse to any thing spiritually Good; whereby man chooseth that wherein the Lord delighteth not, and will not hearken to*

*his Counsel, nor turn at the Re-*  
*Prov. 9. 23.* proofs of Instruction, which are the way of Life; but obstinately pursues the sinful Desires and Lusts of the Flesh, to his Soul's Ruin; and so his Destruction is of himself, and God clear of his Blood, by the Free Tenders of his Grace, and striving of his spirit within him: If this be granted, then it will follow, if every Man be saved, this stubborn Will must be bowed and subjected, and brought into Obedience to the Lord Jesus; for 'tis the Willing and Obedient, to whom the Promise is made, *Isa. 1. 19.* So that Man must come to be freely willing to serve the Lord; and to take up the Cross, and bear the Yoak of his Son *Jesus Christ*, not only of Necessity,

cessity, But of a ready Mind: And thus now, to have the Will sanctified, and brought into the pure Obedience of him that sanctifieth it, (which is an effect of the free Grace of God) here comes the true Freedom of Will to be known, even to be made free from Sin, being delivered from the bondage of Corruption into the Glorious Liberty of the Children of God; which agrees to that of the Apostle, *Romans 8. 21.* And here, as the Truth maketh free, Man comes to be free indeed, and to receive Ability to attend upon the Lord without Distraction, and to do his Will on Earth as it is done in Heaven, according to that Prayer which our Blessed Saviour taught his Disciples, as we read in the sixth Chapter of *Matthew*, after this manner pray ye, (saith Christ) *Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven, &c.* And yet, how many are there that will plead for this Plat-form of Prayer, who never expect to receive an Answer? \*For say they, *The Will of God cannot be done perfectly here.* I grant, where the Kingdome of

\* Can they think, that Christ would bid his Disciples pray for what he never meant to grant? This were to render him, who is Truth it self an Imposter, and to tax the blessed Son of God with Deceit. Oh Horrible!

God is not come, there his Will can never perfectly be done; but where the Kingdom of God is known and witnessed to be within; that gives power and Ability, and makes willing to yield Obedience unto his Requirings of us; so that here every one, according to their several Measures, may perfectly perform the Will of their Heavenly Father: Yet is here a vast difference between the Natural Freedom of Man's Will, which some plead for: and the Gracious Freedom thereof maintained by the *Quakers*; for that is quite another thing to what hath been slanderously reported of them.

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## CHAP. VII.

### *Concerning Inherent Righteousness.*

AS touching *Inherent Righteousness*, (as a Righteousness of Self is intended) a thing wherein this People have been falsely as well as foully aspersed, it having been given out concerning them, *viz* That hereby they expect to merit Heaven. Now seeing the Truth struck at with such a Soul-murdering Weapon as this, makes me (like *Cresus* his dumb Son) to speak: What! can their Adversaries wrongfully reproach them with nothing less then laying waste

waste the very foundation of the *Christian* Faith? which stands in submitting to the righteousness of Jesus Christ & not in establishing any Righteousness of our own, as inherent in us and of our selves. But be it known to the World, though it hath been reported that the *Quakers* hold this dangerous Tenet, yet the Report will not hold true, when it comes to be examined: For although I haue heard others often charge it upon them; yet I never could find the person that durst say this was their own Confession, viz. That upon the account of Inherent, or Self-Righteousness, they expect Salvation; (but if we will take the Confessions of those that are so forward to make Confessions for others, we may then believe the *Quakers* are as bad as they are pleased to render them to us: but we must not take things upon trust, but hear both parties, if we will be ingenious.) no Reader, they have no such expectation; far are such thoughts from them? For though they do reckon a man must be made inwardly Righteous by the power of Christ, that is meet for the Kingdom of Heaven; I think this amounts to no more then what I have heard asserted by a Teacher of your own, \* *Namely Loaves, an Independant Preacher.* (viz.) That God freely bestows his Grace upon Men & Women, & afterwards rewards his own Grace in his

*his own Children* which words plainly imply, the Grace of God to be free to all, and to be tendered within, which whoso accepts thereof to be led by the same, do thereby receive the Spirit of Adoption, and so come to obtain the reward of Children, which is a part in their Fathers Kingdom; and this indeed is according to the *Quakers* Principle; for they know right well Gods Grace is Universal, a proffer whereof he maketh unto all, by which they might be made a Righteous People, and in it come to enjoy Salvation: Therefore they believe that inward righteousness is wrought by vertue of the Grace of God, and is a necessary qualification to fit man for Glory, which makes them choose with the Apostle, rather then talk of the Righteousness of Faith, to *shew forth their Faith by their Works*; yet do they not expect to be saved, neither for their Faith alone, nor by their Works, but by Christ who worketh true Faith. For 'tis not Works of Righteousness as done by them, nor only as Inherent in them, by which they expect to be accepted of God and justified before him, but by and through Christ Jesus, the Author and Worker of those acts in them and for them, whereby they know that they are in him, and he in them; and they hold him as their Head, into whom all things are gathered together in one, even in him. *How comes it about then ( it may be asked ) that this*

*rep:rt*

report has spread so far concerning them? Why truly Reader, if I may give in my Answer, it must be this, *He who was an Enemy to all Righteousness, ever since the beginning, seeing the Faithful among this People, not only Nominally, but really Righteous, throughout their Conversation, he hath been so enraged against them, that he hath not spared any pains to put on his Instruments to Reproach and Vilifie them*: Therefore have they been masked with the most affrighting Vizards of Self-Righteousness and Self-Sufficiency to bring about their own Salvation, that if possible, he might fright People from having any converse amongst them; but notwithstanding the Wrath of the Adversary, their Innocency will appear with its open Face; for the time is now a hastning, wherein it will be seen who are but Nominally, and who are really Righteous. Bear with me my Friends, to whom I dedicate this little Tract: For though I rank'd this point amongst the Scruples of the Moderate, having heard some, whom I esteem such, lay this Principle to the Quakers charge; but now being better acquainted with them, I find they have wrongfully charged it upon them, and therefore I can do no less but use some sharpness of Speech to refute the falseness of this Opinion, that through a mistaken Zeal (I am apt to think) some have taken up against them: Well may I say Mistaken; for were the Quakers rightly understood, People would



would find that they have as low Thoughts of any Human Righteousness, as those that daily confess all their Righteousness to be but as filthy Rags.

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## CHAP. VIII.

*Concerning a Possibility of a Total Fall from True Grace.*

THIS Doctrine being held by the *Quakers*, it hath been branded with the Approbrious Term of *Heterodox*; which if so, I know not how the Apostles Doctrine can be accounted *Orthodox*; and yet I know the General Opinion of many Professors is, *once in Grace, and ever in Grace* (or, *Once in Christ, and ever in Christ*) But it is not Universality, if they had it, that can give a certainty; if this would have sufficed, our Ancestors needed not to have divided from her who stiled her self the Universal Church: Therefore, as *we are not to follow a multitude to do Wickedly*; so neither are we to receive an Opinion for Truth, because it is so received by many. Here I'll digress no further, but proceed to shew the Apostles Judgments in this matter: *Paul* speaking of the *Jews* (whom he calls the Natural Branches of the true Olive) how that they were broken off; that the

*Gentiles*

tiles (whom he compares to branches of a wild Olive) they might be grafted in, saith the Apostle, to them: *Well, because of Unbelief they were broken off, and thou standst by Faith; be not High-minded but fear; for if God spared not the natural Branches, take heed also, lest he spare not thee. Behold therefore (saith he) the goodness and severity of God towards them that felt severity; but towards the goodness, if thou continue in his goodness, otherwise thou shalt be cut off, Rom. 11. 20, 21, 22.* And the Author in his Epistle to the Hebrews, having spoken of Israel of Old, to whom God sware in his Wrath, *That they should not enter into his Rest;* he Cautionsthem, saying, *Take heed, lest there be in any of you an Evil Heart of Unbelief in departing from the living God, Heb. 3. 12.* And in Chap. 4. he exhorts both them and himself, saying, *Let us labour therefore to enter into that Rest, lest any man fall after the same Example of Unbelief.* And in Chap. 6. Vers. 4, 5, 6. He shews them the danger of falling, for saith he, *'Tis impossible for those who were once enlightened and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance; seeing they Crucifie to themselves the Son of God afresh, and put him to an open Shame.* And in Chap. 12. Vers. 15, he

wishes them to look diligently, lest any fail of ( or from ) the Grace of God, lest any Root of bitterness springing up should trouble them, and thereby many be defiled. Nor was this his Suspicion concerning others only, but his Supposition of himself; For I keep under my Body, and bring it into Subjection, saith he, lest that by any means, when I have preached to others, I myself should become a cast away, 1 Cor 9. 27. And in his Epistle to Timothy he speaks positively, The Time will come when they Will not endure sound Doctrine, But after their own lusts shall heap unto themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables, 2 Tim. 4. 3. 'Tis likewise said of Hymeneus and Philetus, that concerning the Truth they have Erred, 2 Tim. 2. 17.

\* Dr. Annesley.

And this I have heard publickly asserted, by one Eminent in your own Esteem

\* ( viz. ) That there could be no Hereticks if some did not Apostize from the true Faith. Which he infer'd from Paul's Advice to Titus, Chap. 3. Vers. 10, 11. where he bids A Man that is an Heretick after the first and second admonition, Reject; knowing that he that is such is subverted and sinneth, being condemned of himself. And this was the Exposition which he gave upon the Text ( viz. ) A Heretick is one that maintains an Error, contrary to the Light of his own Conscience,

ence, pertinaciously persisting in it, notwithstanding Reproof. And without doubt the Text was truly exposted, may we understand him to intend the Light of Christ Jesus in the Conscience; ( for 'tis Christ the true Light, who lighteth every Man's Conscience, and that is the Light of Conscience ) which if we may believe, he had regard unto; then it will follow from the fore-going words', *First*, That it is possible for People to turn from the true Grace of God, by sinning against the Light, which he hath placed in their Consciences: *Secondly*, That those are Nick-named ( or Mis-called ) who are called *Hereticks*, for acting according to the Dictates of their enlightned Consciences ( or, which is more clear, to say: For being guided by the *Light* of Christ in their Consciences: ) *Thirdly*, it follows, that 'tis utterly impossible to prove a man an Heretick, unless he be guilty of Heresie, and condemned in himself by the Light of Christ placed in his own Conscience to shew him what is Error, and what is Truth. Thus much the words import; but it may be, some will refuse to confess to the Import of them, for fear of being counted *Quakers* herein: Howbeit, the Spirit speaks expressly, *That in the Latter Dayes some shall depart from the Faith*, &c. 1 Tim. 4. 1. And such who have so done, we know that inward Condemnation doth attend them, according as the

Apostle Peter and Jude spake of some in their Day, as had forsaken the Righteous Way, and were gone astray following the Way of Balaam, the Son of Bosor, who loved the Wages of Unrighteousness: These saith Jude, are Wells without Water, Clouds carried about with a Tempest, to whom the Mist of darkness is reserved for ever, for when they speak great swelling words of Vanity they allure through the Lusts of the Flesh, through much Wantonness, those that were clean escaped from them who live in Error: For if after they have escaped the common Polutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter End is worse with them than the Beginning; for it had been better for them not to have known the Way of Righteousness, then after they have known it, to turn from the holy Commandment delivered unto them; but it is happened to them, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire, 2 Pet. 2. 15, 17, 18, 20, 21, 22. And hence in Chap. 3. Vers. 17. of this Epistle, the Apostle gives Caution to whom he wrote, saying, Ye therefore beloved, seeing ye know these Things, beware lest ye also being led away with the Error of the Wicked, fall from your own steadfastness. For 'tis threatned by the Lord, That when the Righteous man turneth away from his  
 Righte-

*Righteousness, and commits Iniquities, and dyeth in them* [Mark, here is included a Total Fall] *for his Iniquity that he hath done he shall Dye*, Ezek. 18. 26. and 33. 13. Wherefore we are exhorted to continue in the Grace of God, and to keep our selves in the Love of God, because of the danger that there is of falling from this Grace; *for 'tis those that endure to the End that shall be saved*; these are Christs own words in Mat. 16. 26. Mark 24. 23. *'Tis to those that are faithful unto Death, to whom is promised a Crown of Life*, Rev. 2. 20. *Such as are implanted into Christ, and abide in him, they shall inherit the Kingdom*. For if a man abide not in me, saith Christ, *he is cast forth as a Branch, and is withered*, John 15. 6. And in Vers. 10. He tells them, *If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Fathers Commandments and abide in his Love*. Thereby signifying, that if we keep not his Commandments, neither shall we abide in his Love; so then if we abide not in that which keeps us in the Love of God, we cannot abide in God, for God is Love, 1 John 4. 16.

See Reader, here is a whole Cloud of Witnesses bearing Testimony, that 'tis Possible, if there be not a diligent watching, for People to *fall of* (or rather fall from) that measure of the true Grace of God, which was once given to  
E 3 them.



them. Therefore what the *Quakers* hold in this point is no New Doctrine: For if this could not possibly be, how could any do despatch unto the Spirit of Grace, or Resist the holy Ghost? Yet do this People believe, A *Christian* may come to such a growth, and standing in the Grace that is in Christ Jesus, from which he cannot fall away, according to that Promise in *Rev. 3. 12.* *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem which cometh down from Heaven, from my God, and will write upon him my New Name.* And they also believe, That such a one may come to be assured, that he is in such a state, even as the Apostle was, who said, *for I am persuaded, that neither Death nor Life, nor Angels, nor Principalities nor Powers, nor Things present, nor Things to come, nor Height nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord,* *Rom. 8. 38, 39.*

## CHAP. IX.

## Concerning Perfection.

**W**Hich Doctrine, though it be firmly founded in Scripture, yet it is rejected and set at naught, because 'tis believed by the *Quakers*; notwithstanding which they freely confess, that a perfect Principle they plead for, and press the necessity and benefit of man's believing and conformity to it: Therefore I ask their Adversaries, Is it any Crime to be Perfect? To which if they shall answer, (as in effect they have said) *This is to be accounted Vile.* To such my Reply is, I hope that the Lord will enable his People to become, & be counted more vile: For to this *Abraham* was commanded by God under the Old Testament, as 'tis written, *Gen. 17. 1.* The Lord appeared unto *Abraham* saying, *I am the Almighty God, walk before me, and be thou perfect.* And to this we are commanded by Christ under the New, whose words are thus Recorded, *Mat. 5. 48.* *Be ye therefore Perfect, as your Father which is in Heaven is Perfect.* Nor is it only commanded, but also promised; see *Rom. 6. 14.* *For Sin shall not have Dominion over you.* And in 22, 23 verses, there we find it experienced; for the Apostle speaks of such as were made free from Sin, and

become Servants to God, and had their fruit unto Holiness, and the end everlasting Life: For the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord. And in Rom. 8. 2. there Paul speaks his own experience, For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death, saith he. And therefore he exhorts the Corinthians, Having these Promises dearly beloved, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God, 2 Cor. 7. 1. And in 1 Cor. 2. 6. 'Tis said, the Apostle spake Wisdom among them that were Perfect: and in 2 Cor. 12. 9. the Apostle wishes their Perfection: and thus he concludes his Epistle to them in the 11th. verse of the same Chapter, finally Brethren, farewell, be Perfect, &c. And this was it the Apostle James desired, (viz.) that those to whom he wrote might be perfect and intire, lacking nothing, James 1. 4. For it was the end of the Apostles Ministry, that they might present every man perfect in Christ Jesus, labouring fervently in Prayer for them, that they might stand perfect and compleat in all the will of God: And in behalf of the Thessalonians, Paul prayeth, That the very God of Peace would sanctifie them wholly, that their whole Spirit, Soul and Body

*Body might be preserved blameless unto the coming of our Lord Jesus Christ* \* 1 Thes. 5. 23. And we find the Apostle Peter making the same Supplication, even that the God of all Grace would make them perfect, 1 Pet. 5. 10. This being the very end for which God appointed Teachers in his Church, as 'tis written, Ephes. 4. 11, 12, 13. He gave some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Yea, this seems to be the end of Christs giving himself for his Church, that he

\* Upon which Text I heard a Preacher of your own thus paraphrase; The words, saith he, signifie a completeness in the subject, that nothing be wanting: For to be negatively blameless, is to be without Crime, to be without Offence, to be without Fault; but to be positively blameless, is to be in some measure Innocent; 'tis to be like Adam in his pure Creation; 'tis to make Christ our Pattern. Now whether this doth not mount to Perfection I'll leave the Reader to Judge.

might sanctifie and cleanse

cleanse it, that he might present it to himself  
 a glorious Church, not having Spot or Wrinkle,  
 or any such thing, but that it should be Holy  
 and without Blame; see *Ephes. 5. 26, 27.*  
 Therefore those that deny Perfection to be at-  
 tainable by the Lords People, do in effect deny  
 Christ the one Offering: For by one Offering  
 he hath perfected for ever them that are Sancti-  
 fied, as saith the Apostle, *Heb. 10. 14.*  
*Wherefore saith John, Who is born of God doth*  
*not commit Sin, for his Seed remaineth in him,*  
*and he cannot Sin because he is born of God, 1 John*  
*3. 9.* These and many more Scriptures which I  
 might have quoted, do abundantly speak forth  
 a Man of God, or truly a godly man, to be  
 Perfect or compleat in Christ: Therefore *Per-*  
*fection* must needs be attainable even in this Life;  
 and to shew that it is not altogether unfeasible  
 to be attained, I shall bring in Instances of some  
 which have attained it: *Noah was a just man*  
*and Perfect in his Generation, Gen. 6. 9.* *Job*  
*was a Perfect and an Upright Man, one that*  
*feared God and eschewed Evil, Job 1. 8.* *Natha-*  
*niel was an Israelite indeed, In whom was no guile,*  
*John 1. 47.* *Zacharias and Elizabeth were both*  
*Righteous before God, walking in all the Com-*  
*mandments and Ordinances of the Lord blameless,*  
*Luke 1. 5, 6.* Indeed, this is the one thing need-  
 ful; for Circumcision is nothing, and Uncircumci-  
 sion is nothing, but keeping the Commandments

of God, 1 Cor. 7. 19. *This is that that hath the Blessing, and gives right to partake thereof; for 'tis written, Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City, Revelation 22. 14.* And this is the Perfection the *Quakers* plead for, viz. That people may conform unto, and come to be guided by that perfect Principle of God, placed not only in their Consciences, but in the Consciences of all men; which as they yield obedience to, they will be enabled to keep the Commandments of the Lord, and so come to witness in themselves the fulfilling of his Determination, which is, To finish Transgression, and to make an End of Sin, and to bring in everlasting Righteousness, as was seen in *Daniel's* Vision, Chap. 9. Vers. 24.

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## CHAP. X.

*Concerning Infallibility.*

ONE Charge more I have heard brought in against the *Quakers*, and that is, *They are Infallibility*, and this (say some) *there is none own but the Papists and them; therefore we know not how to distinguish them.*

I An-



\* It is not at present laid upon me to discover all the Errors of Popery, therefore I shall say no more, then what is pertinent to my present Matter: But that the Papists are far from Infallibility (notwithstanding they pretend highly thereto) their difference in Doctrines (to which Bellarmine himself hath confest with the Disagreement of their Popes (one pulling down what another had set up) and the Dissention of their Councils (particularly about the Popes Supremacy, their Priests Marriages, and Worshipping of Images; wherein one Synod

I Answer: \* Because the Papists say, *Their Church is infallible*, (which ye your selves affirm to be no true Church; so not the Spouse of Christ, but the Mother of Harlots, and all Abominations of the Earth) and because the Papists say, *Their Councils are Infallible*, (whom we know do miserably thwart and contradict one another) and because they say, *The Judgments of the Pope that's Infallible* (tho he speak never so much besides the Matter) And now, because the Quakers say, *The Spirit of the Lord, that is infallible* (which teaches to deny all Ungodliness and Worldly Lusts, and is alwayes at Unity with its blessed self, and is the Christians Oracle for Advice in all Concerns) will there admit of no distinction between these? Certainly

ly they want Reason as well as faith, who can not judge how these may be distinguished: They place *Infallibility* in *Persons*, we in the *Holy Spirit* and its *Teachings*.

*hath decreed what another hath dissannulled* ) *their own Writings witness against them; which those that have read any thing of Papal Story, cannot but have a Knowledge of.*

But further to clear the Matter, and wipe off this Scandal, of the *Quakers* being counted *Concealed Papists* ( I think ) *George Whitehead* and *William Penn*, their Declarations before the Parliament, at their Sessions, held in the first Moneth, *Anno 1678.* together with the *Test* ( containing several Articles, shewing the Doctrinal Differences between the *Quakers* and the *Roman Catholicks* ( which was subscribed to by several Hanes of such as are well known in this City, and then given in to a Committee of Parliament, requiring the same; and the Case was afterwards moved in the House: so that, as I said before, ( I think ) sure the Knowledge of this publick Discrimination, may very well serve any that are but willing to be undeceived, both to rectifie their Mistakes concerning the People called *Quakers*, and to give them satisfaction: For I must confess, it went far with me, in my own serious Thoughts about them, although then I was far from them

them, yet I could not but conclude, there was a Hand of Providence had wrought wonderfully for them, in giving them an Opportunity of clearing both themselves and their Principle of that unjust Censure, which had so long lain upon them.

But to conclude this Point : Though I have heard it said, *The Quakers hold themselves Infallible*; I see now it is not so : they hold not themselves Infallible, as they are Men; but only as they are guided by the infallible Spirit, namely, the Spirit of the Lord, a measure of which he hath placed in all men, and this never failed any, who were led by the same : yet whatever can be said to evince the Truth of the *Quakers* Principle, whereby the Innocent may be vindicated ; 'tis no wonder to have their Sayings wrong reported, and their Sence quite perverted.

And now my former acquaintance, to whom I present this small Treatise; will you yield yourselves mistaken in the Reports you have received ? I freely acknowledge to you, for my part I am willing so to do, and that with Shame taken to my self herein, my Lot having been cast so near this Land of *Goshen*, that it may well be wondred at, why I did not discern my Mistakes long ere this time : Now though it cannot be so said of you, that the Light has shone so clear about you, yet know this every  
one

one of you, the Light hath shined in you, and that ( am sure ) as it is heeded, will make manifest to you, how falsely the People called *Quakers* have been accused: They have been looked upon ( like the Apostles in days past ) as Setters forth of *strange Gods*; they have been counted as *unknown*, & yet well *known*; they have been reckoned as *Deceivers*, & yet *true*: for Truth don't use to suffer under its own Name; but when men can fasten the name of *Herese* upon its Principle, then they think they have Pretence enough to punish its Profelytës; and so it is with these, as it was with the *Christians* of old; their Adversaries put Bear-Skins upon them, and then set Dogs to bait them. There were such, 'tis known, that were counted the Filth of the World, and as the Off-scouring of all things, who wandred about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, of whom the World was not worthy: And what if I shall say, such there are now? yet are they Slighted, Contemned, Derided, Reproached, Reviled, Defamed, Slandered, Tra-duced, Malign'd, Vilified and set at nought, as if the worst term that could be given them, were even good enough: One while, they are branded for *Illiterate Novices*; another while, counted so profoundly Learned, that they must needs be *Jesuits*: though that Order can boast of Antiquity, whilst these are looked upon as

a Novelty ; yet are they found in the same ancient Faith with Righteous *Abel* in the beginning : But 'tis no new thing for Truth to be called an *Upstart*, and then prosecuted under the Name of *Novillism*.

Thus, having shewn in several Particulars how grossly people have abused the *Principle of Quakers*, I should nextly come to speak concerning their Practices, to see if they find any more Favour ; but remembering my Promise was, not only to rectifie Peoples Mistakes concerning, but to inform them in the Principle of True Religion ( for the Principle of Truth is but One ) I shall therefore ; according to the Manifestation of the Spirit given unto me, endeavour to signifie, *What this Principle is ; From whom it comes, and Whereto it leads.*

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## PART. II.

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Concerning the

# Principle of Truth.

What it is, From Whom it comes, and  
Whereto it leads.

§. I. **I**T is a Principle of Divine Light and Life, of Christ Jesus, placed in the Conscience, which opens the Understanding, enlightens the Eye of the Mind, discovers Sin to the Soul, reproves for it, and makes it appear exceeding sinful; quickens such as except and believe in it, though they were dead in Trespases and Sins, makes them alive to God, and bringeth up into Conformity to the Image of his Son Christ Jesus, that he may be the First-born among many Brethren.

That this Description accords with Apostolical Doctrine, see *Ephes. 5. 13. All things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest, is Light. Therefore saith Christ, John 3. 20, 21. Every one that doth Evil, hateth the Light; neither cometh to the Light, lest his Deeds should*



*be reprov'd: But he that doth Truth, cometh to the Light, that his Deeds may be made manifest that they are wrought in God. Ephes. 2. 4, 5, 6. But God, who is rich in Mercy, for his great Love, wherewith he loved us when we were dead in Sins, hath quicken'd us together with Christ, &c. Rom. 8. 29. For whom he did fore-know, he also did predestinate to be confirm'd to the Image of his Son, that he might be the First-born among many Brethren.*

Thus in general have I briefly described the *Christian-Principle*; but that I may make it further intelligible unto you, I feel it upon me to write more particularly, that so when you shall read it by a familiar Denomination, you may the sooner be prevail'd upon to yield to it's Operation.

§. II. In the first place, This Principle, of which I am now writing, 'tis the *Grace of God that brings Salvation*, and hath appeared to all men, teaching us, that denying *Ungodliness and Worldly Lusts* we should live *Soberly, Righteously, and Godly in this Present World*, as saith the Apostle, *Tit. 2. 11, 12. Even that Word of his Grace, which is able to build us*

*Gal. 1. 15. up, and to give us an Inheritance,*  
*Rom. 3. 24. among all those that are Sanctified,*  
*Ephes. 2. 8. ed, through Faith which is in Christ Jesus; see Acts 26. 18.*

*By which Grace we are Called, Justified and Saved.*

*ved.* That is, if we believe in the same, if we receive it, and continue therein, grounded and settled, and be not moved away from the Hope of our Calling, nor from the Hope of the Gospel, which we have heard, and which was preached to every Creature which is under Heaven, according as it is written, *Col. 1.23.* But if we turn this Grace into Wantonness, and so receive it in vain; then indeed it will not save us: However, this Grace of God, in it self is able and sufficient to save all, to whom it appears, and all that believe in it; and are led by it are preserved; because it was by this Grace of God, that his Son Christ Jesus should taste Death for every man: For there is no difference between the *Jew* and *Greek*; but the same Lord over all, is Rich unto all that call upon him: *For the Lord is Gracious and full of Compassion, slow to Anger, and of great kindness: The Lord is good to all, and his tender Mercies are over all his Works,* as you may read *Heb. 2. 9. Rom. 10. 12. Psal. 145. 8, 9.* All which are clear proofs, that the Grace of God is both Free and Universal; which Grace of God is elsewhere called the Light of Jesus, he being that Gift of Grace, given by God to enlighten the Children of men, as 'tis written of him. *Joh. 1. 9. He is that true Light, who lighteth every man that cometh into the World.* And this is he whom the Father promised by the Mouth of his Pro-

phet, saying, *I will give thee for a Covenant of the People, for a Light of the Gentiles*, Isa. 42. 6. The same is again spoken of, Chap. 49. 6. *It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel; I will also give thee for a Covenant to the Gentiles, that thou mayst be my Salvation to the Ends of the Earth.* And the Prophet *Isaiah*, speaking to the Church, Chap. 60. 20. saith thus, *The Lord shall be thine Everlasting Light.* To which the Prophet *David* brings in his Experience, *the Lord is my Light and my Salvation*, saith he, Psal. 27. 1. This is indeed the mighty Saviour, he upon whom the Father hath laid help, and who is able to save unto the uttermost, all that come unto God by him, whose appearance is Light, whereby he Discovers and reproveth Sin in men; see therefore that none reject him.

For this is he, who hath  
the Key of *David*, that  
openeth the Understand-  
ings of his People, by which they understand  
the Scriptures when they read them.

This is he, who hath discovered himself to be God manifest in the Flesh; and also doth manifest himself in our Mortal Flesh, in which we dwell.

This is he, who when he was on Earth yielded both Active and Passive Obedience to  
his

his heavenly Father, in Life Doctrine and Death; which I firmly do believe, was a Sacrifice acceptable unto God for the Sins of Men; by believing in whom; and yielding Obedience to him, Pardon and Remission of Sins comes to be known; and so the Creature finds Acceptance with the Father through the Son.

This is he, who justifies by Faith in his own Name.

This is he which imputes his own Righteousness to the Children of men (without whose applicatory act and Gift of Grace, in imputing his own Righteousness unto us all creaturely actings are but in vain.)

This is he that hath laid down his Life for us, and took it up again; for saith he, *I have Power so to do*, John 10. 18. And by the same Power that raised his own Body out of the Grave, doth and will he raise up the Souls and Bodies of Believers to glorifie his great Name.

For this is he that Acquits his People of all Sin, old as well as new, taking away and cleansing them from the Sins of their first and fallen Natures, as well as pardoning (upon Repentance) those Sins which some have at unawares or through weakness fallen into, after they have received the Knowledge of the Truth: For he who is called the Light of the World, John 8. 12. John 1. 9. The same is

Called the Lamb of God, that taketh away the Sins of the World, vers. 29. And therefore was his Name called Jesus (a Saviour) for it was said he should save his People from their Sins, *Mat. 1. 21.*

This is he, who baptizeth his People with the Water of Life and Regeneration, and scaleth up his love to their Souls, by giving them his Flesh to eat, which is the true Bread that cometh down from Heaven.

This is he that gives true freedom of will to his People, whereby they can cheerfully serve him, and keep the Word of his patience, though in much affliction, and he hath promised to keep such in the hour of Temptation, *Rev. 3. 10.*

*This is the Lord our Righteousness, and he of whom our Righteousness is,*

\* *Jer. 23. 6.* \* as saith the Prophet, which  
*Isa. 54. 17. &* while we abide in him, we  
*56. 1. 25. 9.* have a sure standing :

But if any go out from him, who is a God at hand, and whose Salvation is near to be reveal'd in all that wait for him; then 'tis no wonder if they fail of the Riches of that Grace which is treasured up in him.

This is he whose Works and Wayes are all Perfect, and in him we are made compleat; that is as we are guided by his Spirit, which he gives to lead the Saints into all Truth, according

cording to his promise, *John* 16. 13, 14. *Howbeit, when the Spirit of Truth is come, he will lead you into all Truth; for he shall take of mine and shall shew it unto you, saith Christ; and this his Spirit by which his People are led, is an Infallible Spirit: Now if any man have not the Spirit of Christ ( which is Infallible ) he is none of his, saith the Apostle, Rom. 8. 9. And now if any man have and profess to be led by this Spirit of Christ, he is made a Scoff even by the very Professors of this Age.*

Thus I have again touch'd upon the former Particulars, wherein I undertook to Vindicate Truth and its Followers, in all which ( *Christ the Light and John* 1. 4. *Life of Men* ) is all in all unto his People: For *Christianity* doth not consist in the belief of so many Doctrines, Articles and Principles ( as some suppose ) but in conformity unto that one Eternal Principle, as to wit, the Light of Christ manifest in the Conscience, and yet leads into a heavenly Order both in Doctrine, Principle and Conversation, according to the diversity of its Gifts, whereby man comes not to be at liberty in his own Will, but bound again to God, which is the true signification of the word *Religion*: And this Light of the unerring Spirit ( by which the Lord leads his People in the Way Everlasting ) it shineth within, ( mark ) *It shineth in the Darknes, though*



*the Darknesse comprehend it not*, as saith the Apostle, *John* 1. 5. It shines in the dark Heart of man, though man in his dark state cannot discern what it is, yet is this that sure Word of Prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the Day dawn, and the Day-Star arise in our Hearts, according to that, *2 Pet.* 1. 19. Which is as much as if the Apostle had said, This is commendable that you give diligent heed to the least measure of this Light, or Grace of God, which he hath dispenced to you, till he shall see fit to bestow a greater measure upon you. For 'tis still but one thing that I am describing, although rendred by divers Names, inasmuch as the sure Word of Prophecy, and the Day-Star here spoken of, differ only in Degrees, not in Nature and kind; both which Expressions denote to us, that one gift of Light and Grace through Christ Jesus freely bestowed on all men, and according to the improvement that they make of their Measures, so an increase thereof is administered to them: It was by this Light that *Job* walked through Darknesse, *Job* 27. 3. And it is by this Light that we come to see our Darknesse; but 'tis not that we should abide in Darknesse, but walk through it, and come out of by following the Light of Christ, that in his Light we may see more Light, and so come to receive

ceive the Light of Life, as 'tis written, *John 8. 12. Then spake Jesus unto them, saying, I am the Light of the World, he that followeth me shall not walk in Darknes, but shall have the Light of Life.* And praised be the Lord, there is a Remnant who have experienced it, and can say with the Apostle, this thing is true in them (viz.) *The Darknes is past, and the true Light now shineth, 1 John 2. 8.* Which Light is a Light of the Spirit of the Lord dwelling in his People; and therefore whatever the World may think concerning them, 'tis no presumption in them to own they are made Professors of the same: For saith the Apostle to the *Corinthians, Know ye not that ye are the Temples of God, and that the Spirit of God dwelleth in you; For ye are the Temples of the living God; as God hath said, I will dwell in them, and walk in them, 1 Cor. 3. 16. 2 Cor. 6. 16.* Now since God himself is said in Scripture to dwell and walk in his People; why should it be thought Arrogant for them to say, Christ in them is the hope of their Glory, according to that of the Apostle, *Col. 1. 27. To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, Christ in you the hope of Glory.* And let me tell you, this was the Judgment of Dr. Langly, which I myself heard from him, in a Sermon preach't upon that Text, (viz.) *That the great Gospel*  
Trea-

These Instances I bring in to shew how those that speak against the *Quakers* Principle, (which is Christ manifest within) are forced many times (by the Power of the same Principle in themselves) in plain words to confess to the same.

*Treasure is the Lord Jesus Christ, and the Glory of that Treasure is Christ in us.* This was his Observation, and this I think is Confession clear enough to the truth of our Assertion (viz.) That in being guided by the Light (which is the Spirit of Christ) within us; hereby a sure Hope of Eternal Glory is Given to us:

However we do not conclude Christ in our selves only, but we say a measure of his Light (in order to shew the way of Life) every man is, or hath been enlightened with; nor yet do we include him in the fleshly Temples of Men and Womens Hearts, so as to exclude him from being any where else, but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his appearance in our Hearts, he is continually at the Right *Hand of God*, at the Right Hand of the Majesty on High, ever Living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.

For this Grace of God, which is the Light of Jesus, 'tis a measure of the Divine Spirit; and a Manifestation of it is given to every man to profit

profit withal; see 1 Cor. 12. 7. Yea, this Universal Principle, which I am describing, it is a Measure of the quickening Spirit, even of that Spirit which raised up Jesus from the Dead; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our Mortal Bodies quickened, so as to capacitate us to serve the Lord with our Spirits, and with our Bodies, which are his.

Now if any shall think I have raised the Principle too high, let them read, Rom. 8.11. And they will find the Apostle speaking expressly, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Therefore (as I said before) 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dwelling in them; for 'tis not the Light of Nature, nor the Dictates of a Natural Conscience; but a Spiritual Divine Principle; by which Men and Women are raised from the Death of Sin, to serve God in Newness of Life, and Obedience of Conversation.

No Reader, let me tell thee, Nothing Natural will, or can, reach so far, Nature cannot change Nature; it must be a higher Power, that can cause to put off concerning the former Conversation, the Old Man, which is Corrupt, according to Deceitful Lusts, by

renewing the Spirit of the Mind, so as to cause us to put on the New Man, Christ Jesus, which after God is created in Righteousness and true Holiness; and so Old things are made to pass away; behold, all things are become New: Lo here is a New Creature, as there is a putting off the Old Man with his Deeds; there is a passing away of the first Heavens and the first Earth; and then behold, New Heavens and a New Earth, wherein dwelleth Righteousness, as there is a coming to this Law of the Spirit of Life in Christ Jesus ( which Law is inward, written in the Heart, and Engraven on the Inward Parts ) there is a setting Free from the Law of Sin and Death: and so we come to know a *Blotting out of the*

Col. 2. 14.

Rom. 8. 16.

*Law of Commandments contained in Ordinances, which was against us, and contrary to us, our Lord having taken them and nailed them to his Cross. And thus, He that believeth ( in the Cross of Christ, which is the Power of God unto Salvation ) hath a Witness in himself, the Spirit it self beareth them Witness that they are the Children of God, according to that in 1 John 5. 10. Rom. 8. 16. And as they continue in the Faith they come to be sealed with the holy Spirit of Promise, and to set their Seals that God is True: For faithful is he that hath promised, who also will do it; he hath pro-*

promised to redeem us, from all Iniquity, wherefore let us hope in his Word, and not grieve his holy Spirit, whereby we are sealed unto the Day of our compleat Redemption, according to the Apostles Advice, *Ephes. 4. 30.* O! let us take heed that we do not vex and quench the Spirit of Christ within us, that so we be not of those (complained of by *Nekemiah*) to whom the Lord gave his good Spirit, but they rebelled against it (and what then?) so he became their Enemy and fought against them. These were such of whom *Job* speaks, Chap. 24. 13. saying, *They are of those that rebel against the Light* (the Light and Spirit here spoken of, being one in Being, and not divided, but distinguished only in degrees of Discoveries;) for this Spirit is a Spirit of Wisdom and Revelation in the Knowledge of Jesus Christ, which openeth and enlighteneth the Eye of the Understanding, and giveth to know what is the Hope of the Calling of Christ Jesus, and what is the Riches of the Glory of his Inheritance in the Saints, according to the Apostle's Prayer to God for the *Ephesians*, Chap. 1. 17, 18. And this was it that Christ promised, when he was about to leave his Disciples (as to his Personal presence amongst them) at which their Hearts began to be sorrowful, he therefore tells them, to comfort them, *he that dwelleth with you shall be in you*, John 14. 17. Thereby he meant himself, who



( who then was present with, but passing from them in the Fleth ) *would come again unto them, and abide for ever with them, in the Spirit: For the Lord is that Spirit,* saith the Apostle, 2 Cor. 3. 17. Wherefore he bids them *Examine themselves whether they be in the Faith; Prove your own selves,* saith he, *know you not your own selves, how that Christ is in you, Except you be Reprobates,* 2 Cor. 13. 5. And hereby know we that we are not in a Reprobate state, because we witness the Spirit of Christ dwelling in us. For this Principle of which I write, 'tis the Unction which we have received from the holy One, whereby we know all things: that is, this doth instruct us in all things that are necessary to be known by us. For 'tis that spiritual anointing that the Apostle *John* speaks of, which those who have received it ( and in whom it abides ) need not that any man teach them, but as the same anointing teacheth them all things, *and is Truth and is no Lye, even as it hath taught them, they should abide in him,* 1 John 2. 17. That is, in Christ Jesus, from whom this anointing doth come: Now whose is taught by this Anointing the same is taught by God, as it is written in the Prophets, *And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me,* saith Christ, *John* 6. 45. For this was the Promise of the Father, even the

the new Covenant which he made with the House of Israel, *After those Dayes*, saith the Lord, *I will put my Laws into their Minds and write them in their Hearts; And I will be to them a God, and they shall be to me a People: And they shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord, for they shall all know me from the least to the greatest, Jer. 31. 33, 34.* This being the Tenure of the New Covenant, *That all the Children of the Lord shall be taught of the Lord, and in Righteousness, shall they be established, Isa. 54. 13, 14.* Which impliyes, that God will teach so effectually by his Free Spirit, that they shall not stand in need of any other Prophet. But here I must obviate an Objection, before I can proceed.

Possibly some may ask me, *Why then do those People that thou art now gone amongst, keep up their Publick Meetings to Preach and to Teach People the Way of Salvation? What need is there of their Teaching, if every one hath a Teacher in them, able to instruct them in the Way to the Kingdom?*

To whom I Answer: *First*, Though I did as much, as that every one hath a Divine Teacher in them, yet I did not say, that every one knows this Teacher in them: For this hath been the Misery of many Ages of the World, People have gone out after the many *Lo here's* and *Lo there's* to find Christ without them,  
in

in the mean time neglecting his Appearance within them; even as we foretold by Christ himself, when he was on Earth in the days of his Flesh, *In the last dayes, saith he, they shall say, Lo here is Christ, and Lo he is there, but go ye not out after them, nor follow them; behold, I have told you before,* Mat. 24. 25. Luke 17. 23. And now since we upon whom the Ends of the World are come, have seen it so come to pass, that People are gone from this Gift of God in themselves, to the many outward Observations of Dayes, Times, and Superstitious Customs, thinking to find Christ in them, whilst they shut their Eyes against his Light, which shineth in their Consciences to guide their Feet in the Path of Peace: Is it not high time for his faithful Watchmen, who see the danger of such a state, to Cry aloud unto the People that they may take Warning before it be too late; and therefore do they lift up their Voice like a Trumpet, to sound a retreat to the Inhabitants of the Earth, who are without the Spiritual City of Refuge, that they may return in time, and lay hold of the Horns of the Heavenly Altar and get into the Habitation or Tower of safety, before the Enemy of their Souls take the strong hold of their Hearts, and fortifie himself against them, and keep them without the Gates, till the avenger of Blood ( who once would have had Mercy

on them ) pursue and overtake them, and so they be destroyed: Therefore; right-glad are the Hearts of many that ever they heard this joyful Sound [ RETIRE TO THE INWARD GRACE ] thereby signifying to them where Help is to be had, who were seeking Salvation from the Hills and from the Mountains, yet laboured but in vain, but in returning and in Rest they have found themselves saved, according to the Word of the Lord by the Prophet *Isaiah* 30. 15.

*Secondly*, Although I did say, That all the Children of the Lord are taught of the Lord; yet I did not say, that all are his Children; for 'tis they, and they only, *who are*

*led by the Spirit of God that Rom. 8. 14.*

*are the Sons of God.* For tho the Lord hath given his Spirit; his Son to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, saying in their Hearts ( what the *Jews* spake with their mouths ) *We will not have this Man to reign over us.* Now is there not need that some should seek to convince such of the Evil of their ways, and the Error of their Doings ( who instead of walking in the Straight and Narrow Way of Righteousness, which lead to Everlasting Life, are going on in the Broad Way of Sin and Wickedness, which leads down to the Chambers of Death ) that so they may

be perswaded to leave off the Weapons of their Rebellion, where-with they fight against God, and wound their own Souls; and submit themselves unto his Ambassador of Peace, the Spirit of his Son in their Consciences, that true Balm of *Gilead*, with which they may be healed.

*Thirdly*, That I may be rightly understood, let me acquaint my Reader; neither do I assert, that those who are set out as Travellers in *Sions* Road, are at once so perfectly instructed in all the Paths thereof, that they need not to inquire of those that are gone before, which is the way thither, whose experiences may be to them of use, for escaping the Snares which the subtil Fowler layeth to catch Souls in, both on the Right hand and on the Left, that so they may walk right forward with their Faces *Sion-ward*, until they shall come to sit down in Heavenly places in Christ Jesus our Lord.

*Lastly*, Nor is it altogether useless; for those that are established in the Truth, to hear the things thereof declared, notwithstanding they knew the same before, yet may it be to the stirring up of their pure minds by way of remembrance, of the dealings of the Lord with themselves in daves that are past; and for the comforting and refreshing of their Spirits, to feel how the Work of the Lord prospers in others of his People, and for the clearing and  
making

making glad their Hearts, to hear how Truth prevails and gets Ground in the Earth. This therefore is the End of all Declarations amongst us (viz.) that the ignorant may be Instructed, that Gain-sayers may be Convinced, that the Weak may be confirmed, and that the Strong may be Consolated; Therefore do our Ministers labour in the Word and Doctrine, to Convert Sinners to Christ Jesus, (the Gift of God) and to build up Saints in their most holy Faith, and to Edifie one another in Love.

Thus much in Answer to the Objection; so I return to the point in Hand, which is further to demonstrate (as the Lord shall inable me) what this *Principle* is, that is Preacht up amongst us.

'Tis that divine Principle of Life which brings the Glad-Tidings of Salvation near unto all, by which they may be put into a capacity of receiving the Grace of God in the Gifts thereof, which he hath purposed in the appearance of the Son of his Love, to bestow upon us as many as shall believe: This being the Everlasting Gospel that *Paul* gloried in; *I am not ashamed of the Gospel,* (saith he) *for it is the Power of God unto Salvation, to every one that believeth,* Rom. 1. 16. Yea, it is that Word of Reconciliation, which God hath committed to such as himself hath called, to make



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them Ambassadors for his Son Christ Jesus, by the Ministry of which, they turn People from Darknes to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are Sanctified, through Faith that is in Christ Jesus; see *Acts* 26. 18. Thus these profit their Hearers; and so do not only Pray, but also prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And this word that reconcileth, is not afar off; 'tis not in Heaven, that any should say, Who shall go up for us, and bring it down to us, that we may hear it

*\* So then the Indians and Americans shall not perish for want of the Bible, which we have here in England.*

and do it? \* neither is it beyond the Sea, that any should say, Who shall go over the Sea for us, and fetch it to us thence? but the Word is very nigh unto thee, in thy Mouth and in thy Heart, that thou may'st hear it and do it; as was testified by *Moses*, a man of God, *Dent.* 30. 12, 13. and also by *Paul*, an Apostle of Jesus Christ, *Rom.* 10. 6, 7, 8. This now is the Word of Faith, which is again preach't by those whom the World in scorn call *Quakers*: And though such preaching be accounted foolish by the learned Rabbies of our

our Age: yet let them know, 'tis by the Foolishnets of Preaching that God is pleased to save them that believe, as 'tis written, *1 Cor. 1. 21.* So notwithstanding these use not enticing words which Man's Wildom teacheth, yet do they preach in the Evidence and Demonstration of the Spirit, and in a way of Power, whereby they are known to be of God (as were the Apostles, see *1 Cor. 2. 1, 4.*) (And the Tendency of their Ministry is to direct People to the Teaching of Christ, the one Prophet, promised to *Israel, Dent. 18. 18.* Which promise the Apostle repeateth *Acts 3. 22.* saying, *And it shall come to pass, that every Soul that will not hear this Prophet shall be destroyed from amongst the People,* Vers. 23. Thus do they commend themselves to every man's Conscience in the sight of God, by turning them to the Light of Jesus (the Power of God manifest within) which, as 'tis yielded to and obeyed, maketh free from Sin; which still is that one thing that I am writing concerning (viz.) A Principle of Divine Light and Life in Christ Jesus, according to the Apostle's record, *John 1. 4.* *In him was Life, and the Life was the Light of Men:* And this Light, I say, (however it may be called) 'tis the shining of the Son of Righteousness in men's Consciences: 'Tis not Conscience, which some have described to be a reflect Act of the mind (whereby men view

their past actions) the which accuses them for what they have done ill, and approveth of what they have done well: Though this be more than some there are will allow in this matter; yet is this too short to express its noble Nature: For this Principle doth as well shew men the Sin of their future Evil Purposes and Intentions, as set before them the Iniquity of their former Actions: Therefore I say, 'tis not Conscience, for that is but a created Faculty; But that of God placed in the Conscience, hath its being from all Eternity: *For he that sheweth unto me his Thoughts, is the same that Formed the Mountains and Created the Winds, whose Name is the Lord of Hosts, as saith the Prophet Amos Chap. 4. 13.* And this is he who is without beginning of Dayes, or end of Life: The *Alpha* and *Omega*; the First and the Last: the beginning of the Creation of God; the Image of the Invisible God; the first Born of every Creature; the faithful Witness, and the first begotten of the Dead; and the Prince of the Kings of the Earth. This is he who is the Resurrection and the Life, in all that do believe in his Light, as 'tis Recorded concerning him, *Heb. 7. 3. Rev. 1. 5, 11. Col 1. 15. John 11. 25.* Therefore whilst ye have the Light, believe in the Light, (saith Christ) that ye may become Children of the Light, *John 12. 36.*

And this Light is elsewhere called the Seed,  
even

even that incorruptible Seed, by which we are begotten to God and Born again by his Eternal Word, which liveth and abideth for ever; see *1 Pet.* 1. 23. This is the promised Seed; yea, that Seed of the Woman spoken of, *Gen.* 3. 15. Where the Lord said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* This is the seed of the Kingdom of Heaven; for Heaven's Kingdom is within, (as Christ said *Luke* 17. 20. ) Wherefore this Seed is sown in the Hearts of the Children of men; as was set forth by the Parable of the sower, *Mat.* 13. and the beginning; He spake many things to them in Parables; *Behold a Sower went forth to Sow, and when he sowed, some seed fell by the Way-side, &c. Some fell among Stony places, &c. And some fell among Thorns.* *Vers.* 18, 19. Hear ye therefore the Parable of the Sower, saith Christ; *When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked One, and catcheth away that which was sown in their Heart; This is he that received Seed by the Way-side, &c.* And in the 31, 32 Verses, Christ saith, *The Kingdom of Heaven is like to a Grain of Mustard-Seed, which a man took and sowed in his Field; which is indeed the least of all Seeds, but when 'tis grown, 'tis the great-*

*est among Herbs, &c.* 'Tis truly so indeed; The Seed ( or Grace ) of God, is small in its first appearance ( even as the Morning Light ) but as it is given heed to, and obeyed, it will encrease in Brightness, till it shine in the Soul; like the Sun in the Firmament at its Noon-day height: but if People will despise the Day of small things, and will not believe in this low Appearance of the Light of Jesus in their Hearts; which though it discover to them their Sins, and reproves for them; yet because its Reproofs are soft and mild, and its Voice small and still, they out-clamor the sound thereof in their Consciences, whereby they reject the Son of God ( in Spirit ) as the *Jews* did ( in Flesh ) because he came to them in so mean a manner, they would not have him to be their Saviour: Will it not be just for Christ to say to these, as he did to them, *John 8. 24. If ye believe not that I am he, ye shall dye in your Sins; and then whither I go ye cannot come.* For the Lord hath said, *his Spirit shall not alwayes strive with man,* Gen. 6. 3. He is a gracious and long-suffering God; but though he be Forbearing, yet he will not alwayes bear, though his Spirit doth strive with some for a long season; yet if they continue to resist the same, the time will come when it will cease striving with them, and then Wo will be unto them, but right blessed are they that are prevailed upon by the strivings of  
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the good Spirit of the Lord ( in the Day of their Visitation ) to know and mind the things that concern their everlasting Peace, before they are hid from their Eyes: But if people will shut their Eyes against the Light, how just is it for the Lord to withdraw its shinings from them, and to cause Darkness to overtake them. Wherefore hear ye, and give Ear, be not Proud, for the Lord hath spoken; give Glory to the Lord, before he cause Darkness, and before your Feet stumble upon the dark Mountains; and while you look for Light he turn it into the shadow of Death, and make it gross Darkness, according to the advise of the Prophet *Jeremiah*, Chap. 13. 15, 16.

For though a measure of this Divine Light, is, or hath been in every Man in order to save them, yet it will not abide with them ( I mean as to its saving Efficacy ) it will continue no longer then during the Day of their Visitation: Therefore saith Christ, *Yet a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you,* John 12. 35. Again, he limitteth a certain Day, saying, in David, *to Day, after so long a time, as it is said, to Day if ye will hear his Voice harden not your Hearts,* Heb. 4. 7. True indeed, there is a Day wherein People may know the things that concern the Souls everlasting Peace: But if they Sin out this Day, afterwards those things will be



be hid from their Eyes, as Christ said, when he came near the City *Jerusalem*, he beheld it, and wept over it, saying, *If thou hadst known at least in this thy Day, the things which belong to thy Peace; but now they are hid from thine Eyes,* Luke 19. 41, 42. Be it known unto you (my Friends and acquaintance, to whom I write ) Man cannot be his own Saviour, if he will not be saved in the day of the Lords Power, he must Perish for ever. And this is the day of the Lords making bare his saving Arm, and revealing his Power, even that time wherein he lets in Light into the Soul, which not only discovers to man his Sin, that leads down to the Chambers of Death; but also shews him the way of Holiness, which leads to everlasting Life: But if men pass this time over without any regard to the Loving-kindness of the Lord extended to them in this Matter, 'tis Just with him to turn their Light into Darkness in them; and then, as Christ said to some of old, *If the Light that is in you be Darkness, how great is that Darkness?* Mat. 6. 23. ( Mistake me not ) 'Tis not to be understood as if the Son of Righteousness ( which is the Fountain of Light could in it self possibly become darkness, but as to those that have fast closed their Eyes (or lost the true Sight ) lest they should see by its Illumination in their inward Man; when once their Day is over, they may be as dark as if there

there were no Sun in the Horizon; and so they put Darkness for Light: Hence it is that we see so many, that have been in some Measure inlightned by this inward Divine Principle, to see much of the Vanity of their former Practices, and so have for a time forsaken many of the same; but afterwards, having gone out from this Principle, by which they were in some measure saved from Pollution and Sin, they have again been intangled and insnared by the Pleasures, Profits, Honours of this present World, and so the latter End hath been worse with them then the Beginning: and so these having left their Habitation (like Satan, who abode not in the Truth) envy and accuse the Faithful Servants of the Lord, which keep their dwelling in him; and like the Spies of old, *bring up an Evil report upon the good Land*, frightening others with the Giant-like Difficulties that lye in the way to be surmounted; thereby insinuating, *as if Israel's God were not able sufficiently to strengthen them against those spiritual Anakims, great and tall, that must be encountered with, before the Inheritance comes to be divided*: These are such whom the Apostle Jude, in the 12th and 13th Verses of his Epistle, calls, *Clouds without Water, carried about of Winds; Trees, whose Fruit withereth, twice dead, plucked up by the Roots; raging Waves of the Seas, foaming out their own Shame; wandering Stars,*

to

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*to whom (at least they have cause to fear) the Blackness of Darkness is reserved for ever; unless they can speedily find a place for Repentance, before the Decree bring forth, before*

*the Day pass as the Chaff,*  
*Zeph. 2. 2. before the fierce Anger of the Lord come upon them;*

*before the Day of the Lords anger come upon them; and with this I'll pass them, being moved to write (not much to those who have forsaken, but (to those who have not been acquainted with the Truth.*

*To whom I further say, Although there is a time wherein the Lord waits to be gracious, in which time he often expresses his Willingness to save men from their Sins, and to gather them to himself; as Christ said to Jerusalem, O Jerusalem, Jerusalem! Thou that killest the Prophets, and stonest them that were sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, but ye would not, Mat. 23. 37. Again, the Lord complains, All the Day long have I stretched forth my hands to a Disobedient and Gain-saying People, Rom. 10. 21. And thus the Lord expresses his Kindness towards all men, in stretching forth his Arm to save them, even as a man stretches forth his Arms to swim, by sending his Son unto them to knock at the Door of their Hearts,*

to see if they will open to him, that he and his Father may come in, and take up their abode with them; but if men will not accept of Salvation while the Lord extends his Arm to save them: If they will not take hold of his strength while they may make Peace with him: If they refuse to answer his gracious Call, and to entertain his Son whom he hath sent, but keep him out till his Head be wet with the Dew, and his Locks with Drops of the Night: If People will make their Necks as an Iron Sinew, and will not yield them

to the Yoke of Christ, being *Acts. 7. 51.*

*Stiff-necked and Uncircumcised* *Luke 7. 30.*

*in Heart and Ears, alwayes resisting the Holy Ghost, and doing despight unto the Spirit of Grace; setting at naught all the Counsel of God; rejecting it (wth in) against themselves, and will have none of his Reproofs, and continue thus to slight him, till their Time and Season be over, giving the Lord cause to complain of them, that he hath stretched forth his hand, but no man regarded it: Will it not be just for him then to Laugh at their Calamity, and Mock when Fear cometh upon them? And most certain it is, that those who despise the Reproofs of Wisdom, and hate the Knowledge of the Holy, Distress and Anguish will come upon them; but whoso hearkeneth*

neth thereunto shall dwell in a safe Habitation. For Wisdom is a Defence (Christ) the Wisdom of God is a strong Rock and a sure Foundation; he is that Foundation which God hath laid in *Sion*, even the Foundation Stone, that Tryed Stone, the Corner Stone, Elect precious; who though he be to many a Stone of Stumbling and Rock of Offence; yet as many as believe in him shall never be ashamed.

Read hear now what this Principle is, in which the Lord hath given a Remnant to believe.

'Tis the Grace of God: 'Tis the light of Jesus: 'Tis a Manifestation of the Spirit: 'Tis the Glad Tidings of Salvation: 'Tis the Word of Reconciliation: 'Tis the Law written in the Heart: 'Tis the Word of Faith: 'Tis the Seed of the Kingdom: 'Tis that Stone which hath been rejected by many a foolish Builder, but now it is become the Head of *Sion's* Corner.

These are all significant Expressions, of that excellent Principle, which I have undertaken to treat on. But if any shall say, *They are Expressions of so different a Nature, that they know not how to reconcile them and make them one together.*

To such I Answer, They might as well confess, they cannot understand how the Lamb of God can be the Lyon of the Tribe of *Judah*;  
nor

nor how the Shepherd of *Israel* can be the Bishop of his Peoples Souls; there seeming as much difference in these latter as any in the former; yet do they all speak but of one thing, although it be exprest by divers Names; For it will admit of a manifold Description; though ( as I said before ) 'tis still but one thing, if rightly understood in its true Notion. And thus I chose to exprest it, because thus I have found it ( viz. ) A Principle of Divine Light and Life in Christ Jesus, placed in the Conscience, which discovers both Sin and Duty to us; and not only so, but it Reproves the one and Enables to perform the other: and this I know, that a Measure of the same is placed in the Consciences of all Mankind, by which they might see the right Way, were but their Minds turned thereunto. Therefore let none slight or undervalue this light of Jesus ( manifest in their Consciences ) by calling it ( as some have done ) *A Natural, Created, Insufficient Light, which will lead men to utter darkness.* Though sometimes again these very Persons will confess, *That the Light of Nature* ( as they call it ) *ought to be followed, as far as it will lead;* for say they, *though the obeying its Dictates will never bring men to Heaven; yet the disobeying them will certainly sink them down to Hell.* Hereby rendring the Lord cruel to his Creatures, as if he required them to follow a Guide



Guide that would certainly lead them amiss, or leave them short of the place of Rest; and then would punish them for being Mis-led, or for sitting down when they had no Guide to shew them the Way to walk in; and that from a purpose in himself, to leave the greatest part of Mankind without any other Guide to direct them in Matters of Salvation; but that *that is so Insufficient, that it must be a Miracle if it shew them the Way to Heaven,* according to their common Answer, when asked, how those must be saved who have not the Scriptures amongst them (which these account the only Rule to Guide men?) *Why, we leave them to the Mercy of God (say they) the Lord may in an extraordinary manner bring some to Heaven, if he have any Elect amongst them; but whether any of them shall be saved or not, 'tis hard for us to determine.*

Thus they darken Council, by uttering words without Knowledge: They say, *The Grace of God is Free;* and yet they make it a Monopoly; so it shall not be Free to all; nor must all be sharers in it; neither will they allow the Lord himself to dispense it; nor yet to Inspire his Servants to go forth and preach it: But arrogate to themselves a kind of Sacerdotal Right, to be Dispencers of the Grace of God, and Ministers of the Gospel of Jesus Christ, because of some outward Qualificati-

ons atchieved by them ( as External Parts or Human Learning ) although they never were called of God to the Work of the Ministry, nor never had the Word of Reconciliation committed to them; yet would they have People come to enquire of them, the Way to the Kingdom, tho they are so narrow-spirited, as to shut out the greatest number of Mankind, by absolute Predestination; not sticking to affirm, that God nor Christ never purposed Love nor Salvation, to a great part of Mankind, and that the Coming and Suffering of Christ never was intended, nor can be useful to their Justification, but must and will be effectual for their Condemnation. So being void of Universal Love themselves, they fondly imagine the Lord to be like themselves: Hence concluding, there is no Salvation to be had without the expulsi Knowledge of Christs coming in the Flesh, and of the Scriptures; both which we know whole Kingdoms and Empires in the World are unavoidably ignorant of; and yet few or none of these will Jeopardize their Lives to preach amongst such; notwithstanding, this was the Apostle Paul's Practice to preach Christ where he had not before been named; for said he, *if I build upon another Man's Foundation, I make my Glorifying void.*

But blessed be the Lord, he hath caused

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many Witnesses to rise up amongst us, who have given Testimony to the Truth as it is in Jesus, and have taught others (both in our own Country, and in Nations abroad) to take heed to that sure Word of Prophecy, nigh in the Heart and in the Mouth, which is the true Grace of God, that is sufficient for us, not only (as some say) to leave men without Excuse, and so to aggravate their Condemnation; but as 'tis received and obeyed, it will lead out of Sin, into Holiness, and in the end crown with Salvation.

And thus I am brought to the next thing Promised, which was, to shew whence this Principle of Grace proceedeth: I have (according to my Measure) shewn, *what it is*; now I come to shew, *From whence it comes*; to which I say:

§. III. It comes from God, (through Christ) as saith the Apostle; *God that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. 4. 6.* 'Tis Gods Gift unto us, & therefore well may we return Thanks unto him for his unspeakable

Gift: God is the Author of it, *who is Light, and in him is no Darkness at all; for he covereth himself with Light, as with a Garment; and*

*1 John 1. 5. Psal. 104. 1. 1 Tim. 6. 26. James 1. 17.*

*dwellet in that Light which is inaccessible, which*

no mortal Eye can approach unto; he is the Father of Lights; and therefore hath he given a Measure of his own Divine Light, to all Mankind, to reveal himself unto them; that so they may know substantial; *What he is*, and not worship him as the *Unknown God*: And this knowledge of himself the Father is pleased to dispence to Men, in and through the Son of his Love, Christ Jesus, our Lord; *who is come a Light into the World* as himself testified, *John* 12. 46. *I am come a Light into the World* (saith Christ) *that whosoever believeth in me, should not abide in Darkness*. And therefore I believe, and am well assured, this is the one Faith, whereinto many thousands by the Lord have been gathered, viz. That the God of all Grace hath sent his Son into the World, a free Gift unto the World; and hath given a Measure of his Light and Spirit, to manifest and reveal him unto all men: Thus hath his universal Love and free Grace appeared. For though God made Man pure and innocent, yet Satan and disobedient Man hath marred that Creation: *In the Beginning God created Man in his own Image, in the Image of God created he him*, as we read *Gen. 1. 27*. But Man soon defaced and stained this glorious Stamp, and by yielding to the Tempter, went out from his first Nature, and so his Beauty was turned into Deformity (I mean) that Beauty of his inward Man, where-

in the Image of God stood, in which he had Communion and Fellowship with his Maker; through Disobedience this was lost, and so man came to be without God in the World, being alienated from that Divine Life, Light, Love, Grace, Goodness, Wisdom, Power, Holiness, Virtue, Purity, Innocency, wherewith the Lord invested him at the first in perfect Beauty: but man going out from that first Divine Nature and Seed, in which he stood before Transgression, here was his fall and Degeneration, and so he came by that unexpressible Loss of the Favour of God and Freedom of Will, that now the Lord being angry with him, he had no Power to do any thing to appease him; the Garment of his Innocency being lost, their Fig-leaf Aprons could not hide their shameful Nakedness from the Lord; which he seeing, and taking notice of, compassionatly made them Coats of Skin for their cloathing; and then he drove them out of the Garden of *Eden*: So here man was put out of the Paradise of God for eating of the forbidden Fruit of the Tree of Knowledge, and Cherubims placed at the East End of the Garden with a Flaming Sword, which turned every way to keep the Way of the Tree of Life, as may be read in the third Chapter of *Genesis* at large. Thus man being drove from the presence of the Lord, Death came over his Soul; though he lived outwardly



ly, yet did he dye as to that Inward Principle of Divine Life and Virtue which once he enjoyed, and so the Threatning was fulfilled which the Lord had said, *In the Day thou eatest thereof, thou shalt surely Dye*: Here Man and Woman having transgressed the Royal Law of God, by breaking of his holy Commandment, in eating of the Tree whereof he commanded them, saying, *Ye shall not Eat thereof*, by this they came to be separated from him: So it was Sin that made the Separation, and it is Sin which makes the Separation: For Man and Woman in their Primitive state (wherein they were created) were Good, as the rest of the Creatures of God; for 'tis written, *God saw every thing which he had made, and behold it was very good*: and God blessed Man and Woman, and they were in Favour with him, till they became subject to Vanity by reason of that false Hope which the Serpent suggested to them; they hoped to have been as Gods, Good and Evil; but by going out of God's Counsel, they became corrupted by the Evil one; and being joyn'd to the Serpentine Seed, they were alienated from God: so that had not the Lord, out of his unmeasurable Loving-kindness and Compassion, opened a Way to restore them, they must have perished in this Deplorable Condition.

And this Way of Restoration was by Christ,



the Light, the Seed, the Saviour; for he, of whom God said unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel;* He it was who was to be the Saviour of the World: So that now, considering the Sons and Daughters of Adam, as they are to be found in the Fall and Degeneration, having all sinned and come short of the Glory of God; herein (I say) hath his universal Love and free Grace appeared, to wit, in giving of his Son to be a Saviour unto them, as saith the Apostle John; *In this was manifest the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him,* 1 Epist. 4. 9. And that he was sent to the whole World, see what John the Evangelist saith, Chap. 3. 16. *For God so loved the World, that he gave his only begotten Son* [Mark] *that whosoever believeth in him, should not perish, but have Everlasting Life:* To which the Apostle testifies, 1 John 2. 2. saying, *He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*


This was the free Gift of the Father, that the Son of his Bosome should take Flesh upon him, come into the World, and lay down his Life for poor sinners; for he came from God, and went to God again: So that though he  
laid

laid down his Life of himself, having Power, and being willing so to suffer, according as 'tis written *John* 10. 18. Yet himself also said, *That his Body was prepared of his Father*, *Heb.* 10. 5. In which Body he did the will of him that sent him: *Lo, I come to do thy Will, O God,* (saith he) *for a Body hast thou prepared me.* Who now that rightly considers this Dispensation of favour, but must needs cry out, Oh the Height and Depth, and Breadth and Length of the Love of God, and of Jesus Christ our Saviour, who took not on him the Nature of Angels, but took on him the Seed of *Abraham*, and was made in every thing like unto us (only without Sin) that he might restore Fallen man: Which thing I know will readily be granted; but 'tis the extent hereof that some would have limited; affirming, That Christ dyed for a certain definite number, and not for the whole Lump of mankind, one as well as another: Nay, they speak as if none had any benefit by, no nor so much as the Revelation of Christ (this Gift of God) whom to know is Eternal Life, but those who have the outward Letter of the Scripture: Yet do I believe, and so do thousands more, whom the Lord hath called (viz.) That the Father of Lights, and God of the Spirits, of all Flesh, hath given a measure of his own Di-

*James* 1. 17.

*Numb.* 16. 22.

vine Light and Spirit unto all the Children of men, to manifest and reveal the Appearance of his Son in them \* who

 \* *Note, That I do not say Personally ( as some suggest concerning us as if we believe that very body of Christ is in us, that was hanged upon the Cross; which were Foolish as well as False to assert ) but Spiritually; as he is the Word of God, the Wisdom of God, the Power of God; so he dwells in every Christians Heart: And so he dwells in us, by which Power he compleatly sanctifieth us.*

is that same Saviour which shed his Blood for us, that he might wash us and cleanse us from our Sins; and was offered upon the Cross, not only as a Propitiatory Sacrifice, to make Reconciliation for the Transgressors; but that by his once offering up of himself, he might bring in everlasting Righteousness, and Perfect forever them that are Sanctified; and a measure (I say) of this his Power ( which is Light ) God hath placed in every Persons Heart, in order to their Sanctification, as they shall be subject to this his appearance in them.

True indeed, all are Sanctified and made Perfect by him; although this was the end of his coming ( that he might finish Transgression, and make an end of Sin ) and this was the will of the Father in sending him, to wit our thorow Sancti-

Sanctification) but this is not because all have not a knowledge and manifestation of his Light (or Spiritual appearance of him) in themselves; but because all do not believe in, and obey this his Appearance. Now that people may attain to what Knowledge may be had of God, by the inward manifestation of the Light of his Son (which is a measure of his Spirit) in their Hearts; this is clearly proved by the Apostle, *Rom. i. 19. That which may be known of God (saith he) is manifest in men; for God hath shewed it unto them.* For the Lord of the whole Earth, who is the Preserver, of men, he is impartial in his Love to all Mankind; not only to them in *Christendom* (so called) who have the Scriptures amongst them, but his Love is extended unto all People, in one Land as well as another; for his Spirit is not inseparable from the Scriptures (as some suppose) Yet would I not be thought to undervalue the Scriptures any whit; for I have very venerable thoughts of them and a Reverential esteem for them, as being Holy Writings: But I dare not confine all means for mans Salvation in them; because the Lord hath not confined himself to them, but hath left himself a Witness in every Conscience; which Witness is a Spiritual manifestation of his Son, the Saviour of the World: And this the Scriptures plentifully declare of, which sometimes they call the *Word*, the *Law*, the

the *Grace*, the *Spirit of God*; at other times they call it, the *Light of Jesus*, the *New Covenant*, a *Light to Lighten the Gentiles*, a *Rod*, a *Staff*, a *Shepherds Crook*, the *Word nigh in the Heart and in the Mouth*, the *Sure Word of Prophecy*, the *manifestation of the Spirit*; a *Shield*, a *Buckler*, a *strong Tower*, the *Armour of Righteousness*: All which are one in Nature, tho diversly exprest, according to its distinct Operations in the Soul, as the Creature standeth in need; sometimes to lighten its Darkness; at other times to lead it in the way of Holiness: one while it Instructs; another while it Corrects: sometimes it Counsels; other times it Consolates: and as its Counsel is heeded, and the Soul guided by it, it preserves and defends in all exigencies and straights; But I pass over its special use, intending to shew that in another place; only here may be seen the great condescension and matchless Love of him, who gives unto all Life, and Breath, and being; in that he hath sent the Holy Ghost down from Heaven, with the Revelation of his Son Jesus Christ, in the Hearts of the Children of men, that whosoever adhereth to the Spirit of his Son within them, may thereby know him not only as a Saviour and Redeemer; but also to be their Saviour and Redeemer; and that not only from the Punishment, but from the Power and Dominion of Sin, by setting of them  
Free

Free from the bondage of Corruption, and bringing them into the glorious Liberty of his own Children: But as for such who will not believe this Principle of God, but instead of owning it as his Power unto Salvation, say it is *A Satanical suggestion*; and instead of owning it to be of the Divine Nature of God or Christ, they call it the *Dim Light of created Nature*, putting Bitter for Sweet, and Sweet for Bitter, counting Darkness Light, and Light Darkness: such may continue in their Bondage and Vassallage under the Prince and Power of Darkness, in the blindness of their Minds, hardness of their Hearts, and deadness of their Spirits, notwithstanding Freedom and Liberty, Life and Immortality is brought to Light through the Gospel; which it hath pleased the Father should be Preached to every Creature, by his Son, *Sions Deliverer*, who is his own Messenger; see *Rom. 11. 26. Mal.*

3. 2.

For this Principle of Light ( of which I now write ) 'tis something of the Nature and being of God himself, who as he is a Spirit, so he is Light ( as you may read concerning him, *John* 4. 24. 1 *John* 1. 5. ) and therefore 'tis by his Light with which we are enlightned: it proceedeth from him, he being the Ocean where-in the fulness thereof is contained, 'tis from him ( through his Son Christ Jesus ) that we  
come



come to be enlightned by the same : so 'tis in his Light that we see Light, even as the Natural Sun causeth its Beams to extend to the Ends of the Earth ; so this Eternal *Son* of Righteousness, ( who is the Ocean and Fountain of Divine, Spiritual Light ) causeth more or less of the streams thereof to descend into all immortal *Souls* upon it.

Thus having shew'd, the Nature and Quality, Original and Fountain of this blessed Principle ; I come further to shew its use and Extent, that so I may not only tell my *Reader* *What it is, and whence it comes*, but according to my Promise, write something of *What it doth, and Whereto it leads*.

§. IV. In the first place ; It dayly Reproves for Sin, even in all men, and excites to Holiness, during the time of their Visitation ; tho' 'tis possible for men to sin themselves into such a state ( by drinking in Iniquity, as the Ox drinketh Water, when through custom in sinning, their Consciences become seared as with an Hot-Iron ) that this Principle of God may cease striving with them, and so these may not when they do Evil ; yet there is a Time in which this Principle of God doth stand as a faithful Witness against all Unrighteousness and Ungodliness in the Hearts of Men and Women, and leads, draws, Moves and enclines their Minds to Righteousness, seeking to Lea-

ven them ( as they yield thereunto ) into the Nature of it self; whereby an inward, thorow and real Redemption may be wrought in the Hearts of all Men, of what Kindred, Nation or People whatsoever; notwithstanding any outward Benefit or Priviledge they may Provisionally be deprived of, yet is the Lord so Gracious as to dispense such a measure of his Grace, Power and Spirit unto all the Children of Men, to convince them of Sin, to Reprove them for it, and to lead them out of it, that as they give up to the Operation thereof in themselves, it will thorowly sanctifie and make them clean, and so prepare them, and make them meet for his heavenly Kingdom; yea, though they never had the Scriptures amongst them, nor never heard Christ outwardly named to them ( the Name of Christ being often put for the Power of Christ within ) as in *Mark*. 16. 17. *In my Name shall they cast out Devils*, saith Christ of his Disciples. So in *Acts* 4. 7. The High Priests and Rulers asked *Peter* and *John*, *By what Power, or by what Name they had made the Impotent Man whole* ? For that Name of Christ which heals and saves, is his Power that maketh free from Sin. Now who-so knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation: However, we do say,

say, that the Scriptures, in which we have a Declaration of what Christ hath done and suffered for us, those do much Facilitate Salvation through Faith in Christ Jesus; and therefore, they ought thankfully to be received by us, and born Witnesses to, when-ever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, who they make mention of, to have been put to Death in the Flesh above Sixteen hundred Sixty years past, by the Hands of Sinners. For we do not believe that this Light, Grace and Power of God, which is sufficient both to sanctifie and save, and able to give an inheritance among them that are sanctified through Faith which is in Christ Jesus (where Christ is outwardly named) I say, We do not believe that this is given to any without Christ; but we do believe it to be the Purchase and Benefit of his Death, who tasted Death for every man. And so we do freely confess that all that is derived to us, to be in and by Christ Jesus, as Mediator, unto whom we ascribe all, acknowledging him to be our Head, in whom all fulness dwells. So that this Light, with which all men are in some measure enlightned of God, 'tis no other but a measure of that Divine Fulness that dwelt in the Son of his Love when he was here on Earth, and now dwelleth in him, since he is ascended

ascended up to Heaven, where he was before, whence he descends the streams thereof, into the Hearts of all the Children of Men, in order to bring them out of the Fall in the First *Adam*, and to redeem them up unto himself, the Second *Adam*; that as they have born the Image of the Earthly, so they may bear the Image of the Heavenly, and be restored unto that Grace and Favour of God again, which by Transgressions they are fallen from.

But *First*, Let me tell thee, whoever thou art that reads me, this effectual Operation of the Spirit ( or Principle of God within ) is not, nor cannot be known without a being centred down into the same: For this I speak from Good Experience, the Spirit's first work is, to convince of Sin ( before it effect a Restoration ) and this it doth, even in all ( though all do not regard it ) it doth first shew them what is Evil, and then it Reproves them when they do Evil; which Reproofs if they be despised, cause the fierce Anger of the Lord to be kindled; and such as despise Wisdoms Reproofs, which are the Way of Life, while they are so doing, they are treasuring up to themselves Wrath against the Day of Wrath, and Revelation of the Righteous Judgment of God: and as ever they would come to know Remission of their Sins and enjoy Peace with the Lord, who is hereby justly encensed against them

them they must submit to bear Indignation against them, that so they may be redeemed through Judgment, and brought to unfeigned Repentance; and then, and not till then, shall they know a Blotting out of their Transgressions, according as 'tis written, *Acts* 3. 19. But (I say) before Remission of Sins comes to be known, there must be a centring down into the Manifestation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it Low, even to the Ground; that so every Thought may be brought into subjection to Jesus Christ: And here comes the Terrors of the Lord to be known, which causeth Fear and Trembling; now doth the Soul exceedingly Fear and Quake under the Sense of the just Wrath of the Almighty, who is of purer Eyes then to behold Iniquity, and whose Jealousie burns like Fire, and will so do till it have consumed the Stubble that it meets with in the Heart of the Sinner: For he that long offered himself as a Guide, is now become a judge in the Conscience of this Creature; and his just Judgment against all Unrighteousness must be accomplished. True indeed, the Operation of the Word of his Power (by which he judgeth) is diversly felt and experienced: In some 'tis as a Hammer, to break the Rocks in sunder: In others 'tis as a Fire to melt down  
the

the Dross, and separate it from the Silver: In all 'tis as a Sword to divide Sin & their Souls asunder; yea it divideth between the Soul & that sinful Spirit, which hath got into it and defiled it.

Thus the Lord deals with his Creatures, as the matter doth require; he considers their Nature and Temper: and lays no more upon them then he gives them strength to bear: For he knoweth our frame, he remembreth that we are but Dust; therefore he doth not retain his Anger for ever, lest our Spirits should fail before him, and the Souls which he hath made us: However, all that have sinned must know a Time of Sorrow; yea, even such who have not so rebelliously despised his Counsel, and slighted his Reproofs, and cast his Law behind their Backs (as some there are which have) yet inasmuch as they have at any time not hearkned unto his holy Spirit within them, his Judgments will overtake them, and in Righteousness will he plead with them; and then I know, former things will come into their Minds,

This I write, as one having witnessed the Spirit to be given for a Remembrancer, which was faithfully promised by the Lord Jesus, *John* 14. 26. even that Spirit of Truth, which he told his Disciples, *it should bring all things to their Remembrance*; and so indeed it doth call back things that are past, and set them in



order before us, judging and condemning of us for what we have done amiss: And now a Remnant having heard that ( in our Hearts ) that hath told us all things that ever we did, we know this to be the Voice of Christ; yea, the spiritual appearance of the Christ of God. For this was he, who saw us under the Fig-Tree ( when we had nothing but leaves to cover us ) although we saw him not, yet did he send and call us to himself, that he might cover us with his own Spirit, which when we came to be covered with, we then saw who it was that cast the skirt of his Love over us, and said unto us, when we were polluted in our Blood, *Live*: And then was the time of his Love, even when he stood at the Door of our Hearts and knockt, that he might be entertained by us; yea, and sometimes in the silence of the Night hath he broken in upon us; I know it in my own particular, when no Creature hath been near, this Invisible Oracle hath secretly commnded with me, reproving of me, wherein I had done amiss; and shewing me what was right in his sight: And at other times in Company, thus would the Lord cause his Voice to sound in my Heart [*THE CUSTOMS OF THE PEOPLE ARE VAIN*] by which I was brought off from many of those Vanities which before I had spent Time in; and that by the Witness of God in my own Conscience, which

which testified against the same; although then I did not understand what it was that did so restrain me from sin: but now I know it was the Lord that girded me, though I knew him not. For I well remember, when I have been using the Common Language of our Country (especially if after the now most usual strain) this Testimony from God would arise in my Heart against it, viz. [*I will return unto my People a pure Language*] Whereby I was reprov'd in my self for using Flattering Speech (though such, as was, and is accounted of by many to be but Civil Language, or expressions of Common Civility to Persons according to their Quality) in which I had such a Care to keep within the Bounds of Verity, that I dare assert, I did steer as near the compass of Truth-speaking, as the Nature of such Speech would couch. But since it hath pleased the Lord by the shining of his heavenly Light in my Conscience, to let me see clearly into the Falshood and Folly of this corrupted courtesie: I do not only Conscientiously, but Voluntarily decline the using such *Flattering Speech*; notwithstanding, I know 'tis

*Yet Truth doth allow of a Property in speech which may be put into a decent Stile; although it admits not of giving flattering Titles to men: Read Elihu, his acknowledgment, Job 32. 21, 22.*

to expose my self to be censur'd by some, as a Person Unaccomplished, Unmannerly and Ill Bred.

Praised be his Powerful Name, who hath made me willingly Renounce both giving and receiving that Honour that cometh from Man, that so I might partake of that Honour which proceedeth from himself alone: For this is the Honour which all the Faithful in Heart chiefly esteem; it being the unbelieving who seek the praise of, & Honour from men: Which made Christ say to some of Old, *How can ye believe who receive Honour one of another, and seek not the Honour that cometh from God only?* John 5. 44. Yet notwithstanding this, Christ did then require his Disciples to render Honour to whom Honour, and Fear to whom Fear, which Requiring of his, all his true Followers ( in their Respective places ) are at this Time careful to answer how uncivil soever accounted by the World; yet have they learnt *Gospel-Manners*, which is, to give the Right Hand of Fellowship to whom it doth belong; in Honour Preferring one another, Each Esteeming other better then themselves.

And Now, I say, it was by this Principle of Divine Light ( which God hath placed in my Heart ) by which he pleaded with me in Days past, even when I knew him not; that is, I knew not that it was the immediate Act of his own Power and Spirit though I felt such

a Force in it, that as I did in the least yield thereunto ( must confess ) I was overcome by it, but still it was as I was subject and obedient to his Power; for I cannot say, *The Lord wrought in an irresistible manner*; although I know and do declare, it was he who did subject me, and made me willing in the Day of his Power: and thus being prepared by him, then did he send his Spirit to convince me both of Righteousness and of Judgment, as well as Sin; yea, to convince me of that Righteousness and Religious Way of Worship, which I formerly walked in; whereby he let me see it was but a humane Righteousness, and an invented traditional Worship, set up by the Will, and performed in the Spirit of Man, and derived to me by outward Instruction and Education; so that I had a Form which the Power did not attend, for want of having regard to the Movings and Guidance of Gods own Spirit, in which alone he delights to be worshipped: and therefore is he striving by this his Spirit in the Hearts of the Children of Men, to bring them out of all Forms of humane establishing, that they may worship him in Spirit and in Truth, and serve him in the Gospel of his Son, that so they may be accepted through him: yet I do acknowledge, that while I saw no farther, and did sincerely serve the Lord in the Way which I walked in before

(hoping it might be right, because *reform'd in many things* to what some other Wayes of Worship are) the Lord was graciously pleased often to administer some Comfort and refreshment to my Soul, through the ministration I then sate under: and in like manner I do believe his Dealings are with all the Upright-hearted, who are seeking after him in the divers Wayes of Worship; Which if they continue seeking him in the Integrity of their Spirits, I doubt not but he will seek them out (for his Seed's sake) and in due time bring them to the Mountain of his Holiness, where his dwelling is: For this was Christs Promise, *John 10. 16. Other Sheep have I, which are not of this Fold, them also, saith he) will I bring, and there shall be one Sheepfold and one Shepherd over them:* And when Christ comes to fold them upon his holy Mountain (which Mountain is within) then will they walk in the Foot-steps of the Flocks of his Companions, and know a lying down where he makes his flocks to Rest at noon: but first they must come to know a passing through Judgment, and their Works must be burnt (and they suffer Loss) because the Lord of Hosts hath said, *Zion shall be redeemed with Judgment, and her Converts with Righteousness, Isa. 1. 27.* And Christ said, *I lead in the Way of Righteousness, in the midst of the Paths of Judgment, Prov. 8. 20.* And the Spirit of Christ was promised  
to

to convince the World of Sin, of Righteousness and of Judgment, *John* 16. 8. By which the Spirit and Prince of this World should be judged, and he cast out of his Throne in the Hearts of the Children of Men, whereby every one, who comes to experience Gods Righteous Judgments ( in themselves ) to be brought forth unto Victory ; such may also witness an Overcoming of the Prince & Power of Darkness, through the Spiritual Strength of this Son of Righteousness : howbeit, while these two Spirits are striving together the Soul cannot but be sensible of an Hour of Sorrow ; I surely know , that Day is a Day of Mourning, of Weeping and of Lamentation , when *Zion* sits solitary with her Tears upon her cheeks, clad in Sack cloth, covered with Ashes ( in a spiritual sense ) fearing and quaking exceedingly before the Lord, and trembling in her self, because of his fierce Wrath and just Indignation, that burns as a fiery Oven against Sin: Oh! then 'tis a Time of Heaviness and of great Sadness with the Soul, sleep departing from the Eyes, and slumber from the Eye-lids, because of Grief in the Night season; *Jer.* 30. 7.

it being truly the Time of *Jacob's* Trouble, even the time when the Seed of *Jacob* is travelling to bring forth ; and therefore doth that Dragon, the Devil ( as in the General, so in the Particular ) seek to destroy



this Birth, he is not willing this holy Off-spring should be born, and therefore doth he raise Wars without and Fears within, stirring up the Wicked to revile and smite with the tongue; and causing cutting Calumnies and sharp Censures to come from more Sober hands, hereby intending to encrease the Commotions which are within, by threatning the Soul with this, that now it must expect to be reproached with the Reproaches of men. Thus the Evil One in this time of sore Conflict, seeks to aggravate the Soul's Grief; and what he cannot do by storm he will attempt by Terror, secretly striving to make the Soul impatient under its Exercise, thereby to drive it into Despair. But though it be a Day of tryal ( in which every ones Work must be tryed as by Fire ) and of sore Exercise with the Creature, yet is there a secret Hope lieth hid under all this, which is as an Anchor to the Soul, sure and stedfast, founded upon that Rock which endures for ever; and this bears it up above those Floods of Persecution which the Dragon spues out of his mouth to drown that heavenly Birth that the Power of God is bringing forth within; which when it is brought forth and comes to have the Government in the Soul, it must, shall and will Reign over Death, Darkness, Sin and Corruption, and all the Powers of Hell and the Devil.

I would have none think strange of what I have

have writ concerning this Thing, though I know 'tis a Mystery to the Natural Understanding of the wisest of the Children of Men; and therefore since *Paul* was called a *Babler*, for preaching such strange Doctrine to the *Stoick Philosophers*, Acts, 17. 18. I can expect no better from some, but to be counted a *Non-sensical Scribler*, for writing of the same; but this I am content to bear, knowing in my self I had no Previous Intentions to amuse my Reader; but having undertaken to describe (in measure) the extent of this powerful Principle of God, placed in the Consciences of his Creatures, following the Foot-steps thereof for my Guide in this Matter: Before I can attain to the end of my Journey, I am necessarily brought hither, and as I stand here, I see by the Light of this Spiritual Pillar of Fire, that though the Sea, with the Waves thereof Roar, yet is there a Way for the ransomed of the Lord to pass over; and this Way is *Christ*, the *Light*, the *Lamb*, the *Grace*, the *Gift of God*, given by the Father to bring out of the Fall ( which all Mankind are in by Nature ) that whosoever believeth in him, layeth hold on him, and continueth to be led by him, should be brought into Fellowship with himself, and abide therein forever; and this same is he, who leads in the midst of the Paths of Judgment, and through the many Exercises that I have been writing of, before he brings

brings to the Banks of Salvation, & puts songs of Deliverance into our Mouths, whereby we can sing of the Mercies of the Lord: And thus having brought out of spiritual *Agypt's* Land, and caused to drink deep of the River of Judgment, he then brings to *Shiloh's* Brook, and giveth to drink of the Waters of Refreshment: So 'tis the same Hand that wounded which healeth; and that Arm which broke us doth now bind us up; the same Power which killed, reviveth; and he who once caused grief, now giveth Songs in the Night, *And*

*Isa. 61. 3. appointeth to Zion's Mourners, Beauty for Ashes, the Oyl of joy for Mourning, and a Garment of Praises for the Spirit of Heaviness; and who will in due time bring all his true spiritual Israel out of the Wast Howling Wilderness, into a Land of Everlasting Rest.*

Thus it appears. that the Light of Jesus in the Conscience is no Natural Insufficient Thing (as some have sought to render it) being something of God placed in every Man, to witness against all sin, convincing and reprovng for that which is Evil; contrary-wise, prompting, exciting and inclining to that which is good: so that as many as yield to the Motives of it, it is sufficient, not only to condemn and to destroy, but also to justify and save; being a measure of the Living Omnipotent Power of that *One Law-giver,*

giver, who is able to save, as well as to destroy: see *James 4. 12* which power is Christ, as saith the Apostle, *1 Cor. 1. 23, 24. We preach Christ crucified, unto the Jews a Stumbling Block, and unto the Greeks Foolishness; but unto them that are Called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God;* who as he was once manifest in the Flesh, so now is he manifest in Spirit, to be that Covenant of *Light*, which the Father promised by the Mouth of his holy Prophet, *Isa. 42. 6.* And this *Light, Power and Arm* is (in measure) extended and reached forth, at one time or other, unto all people, for the gathering unto him, in whom the Election stands; that so as many as obey his Call, in yielding themselves to be gathered by this gathering Arm, may make their Election, and consequently, their Salvation sure in him:

For this is he who would *Luke 19. 44.* have gathered *Jerusalem*, and saved her from that Ruin and Destruction which afterwards came upon her, because she knew not the time of her Visitation: 'Tis the very same Jesus, and no other, whom we believe in for our Saviour, who by his spiritual Appearance in the Hearts of the Children of men, gives Light, gives Life, gives Power and Victory over sin (to as many as follow the leadings and Guidance of this Immaculate Lamb  
(for

for 'tis given to the Lamb and his Followers to overcome; and who so overcometh shall sit down with the Lamb on his Throne, and live and reigne with him for evermore, Rev. 3. 21. & 12. 11. Even

Acts 7. 38. the same which was with his Church in the Wildernes, being

1 Cor. 10. 4. ing that Spiritual Rock that

Rev. 22. 13. followed them, of which they

Dan. 7. 13, 14. drank by the way, and were re-

Mich. 5. 2. freshed in him, who is the Rock

of Ages, the Alpha and Omega,

the Beginning and the End, the First and the

Last; the Antient of Days, whose Dominion is an

Everlasting Dominion, which shall not pass away;

and his Kingdom, that which shall not be destroyed,

whose goings forth have been from of Old, from

Everlasting. For he is the

1 Tim. 6. 15, 16. blessed, and only Potentate

King of Kings, and Lord of

Lords; who only hath Immortality and Eternal

Life; to whom be Glory and Honour, Do-

minion and Power, henceforth and forever.

Here now ye have a Description, and that in Scripture Dialect, concerning the Principle of our Faith; something I have writ as to the Nature of it, which, though at first it causeth grief and brings in sorrow upon the Soul, yet doth this sorrow work Repentance, never to be repented of; after which cometh reviving, so that it was truly said, *Though Weeping may en-*  
*dure*

*sure for a Night, yet Joy cometh in the Morning; for they that sow in Tears shall reap in Joy; he that goeth forth Weeping, bearing precious Seed, shall doubtless come again Rejoicing, bringing his Sheaves with him. And such shall surely say, In the Lord have we Righteousness and strength; for in the Lord shall all the Seed of Israel be justified, and shall Glory (in him) not in Wisdom, Wealth nor Strength, but in this, that they know him to be the Lord, who exerciseth Loving-kindness, Judgment and Righteousness in the Earth, as saith the Prophets, Isa. 45. 24, 25. Jer. 9. 23, 24. And this is he whom we acknowledge to be our Judge and Law-giver; yea, he is our King, and he will save us; for to this end hath he appeared by his Light in our Hearts, and for this end doth he appear in the Hearts of all men, that as many as bow down to the measure of his Appearance in them, may thereby see and be enabled to forsake their Wayes and Doings, which have not been good, whereby they may be saved from sin; and by the same saving Power and spirit in their Hearts, come to be led into the Way of all Truth, which Way of Truth is Christ, our Mediator and Intercessor with the Father, through whom man comes to be accepted of God, as he cometh into him, in whom*



whom alone the Father is well-pleased: for 'tis no other Jesus, concerning whom I write, but the same that was born of the Virgin, even the Lord's Christ, who hath made himself known unto his Servants by such Peculiar names, as suited the particular Circumstances of their Souls, and according to their several Experiences of him; so they reported concerning him; *Isaiah* describes him to be as *the Shadow of a great Rock in a weary Land, a Refuge from the Heart, a Covert from Rain and from Storms*, Chap. 4. Vers. 6. and Chap. 32. 2. Again, he spake of his being to his People, as *a place of broad Rivers and Streams*, Chap. 33. 21. *David* calls him, *The Shepherd of Israel, which leadeth Joseph like a Flock*, Psal. 80. 1. He also calls him, *The Watchman of Israel, who neither slumbereth nor sleeps*, Psal. 121. 4. *Paul* speaks of his being our *High-Priest*; yea, *a Priest forever, after the Order of Melchizedeck*, Heb. 5. 6. And likewise calls him *the Minister of the Sanctuary and of the true Tabernacle which God hath pitched*, chap. 8. 2.

*John* the Evangelist calls him *The true Light that lighteth everyman that cometh into the World*, John 1. 9. The other *John* (or *John the Divine*) saith, *This is he which was, and is, and is to come*, Rev. 1. 8. And now since he is come to a Remnant, and they have believed in his Light as manifest in them; they are not ashamed to confess,

fess, that in the mind which gives a discovery of Sin, to be the Power of God, the Appearance of Jesus, and that Light of the Lamb, which the Nations of them that are saved must and shall walk forever in ( according to *Rev.* 21. 23, 24. ) Neither is this any new Doctrine, Opinion or Principle, other then that which *Abel, Seth, Enoch, Noah, Abraham, Isaac* and *Jacob*, with all the holy Patriarchs of Old were led and guided by, in things relating both to Faith, Life and Worship: For what else could be a Rule unto them, in matters of Salvation, but this divine Principle; when as they had no written Laws nor Ordinances amongst them? which Principle is Christ, the Light and Leader of his People, in all Ages of the World; who is one in all, never was divided, though variously described; being the same, who by his Light sheweth unto the Wicked, and condemns them for the Vanity of their Thoughts; who also by the same Spirit comforts and consoles his Peoples Hearts, that so as many as whose minds are turned to this Light of Jesus, and stayed in it, though it be but small in its first appearance, yet shall they see a growth and increase of it.

Thus Reader, have I ( according to the Gift communicated to me, from the Dispensation of the Most-high ) described what the Principle of Truth is; which is perfect in it self, and  
tends

tends to the Perfecting of those that are gathered into it.

And now my former Familiars, Acquaintance and Kindred in the flesh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the secret of your own Souls, to that which there reproves you for your Sins, witnessing for God against all Unrighteousness of men, both in Thought, Words and Action, striving in their Hearts to turn them from the Evil of their Wayes, and from the Vanity of their Conversations, to walk in the newness of Life, that so they may be redeemed and restored out of their fallen state of Degeneration, into the Image of God again, which hath been lost through Transgression.

O turn in, turn in, I say, before it be too late, lest you at last cry with them spoken of in *Jeremiah* 8. 20. *The Harvest is past, the Summer is ended, and we are not saved*: Work while it is Day while the Candle of the Lord shineth in your Tabernacle, be you workers together with God; for the Night cometh wherein no man can Work; and who can tell how soon the Sun of Righteousness may go down upon you, and the Light thereof obscure it self from you: Therefore hear Instruction and be wise, while the good Spirit of the Lord is nigh to teach you: seek ye the Lord while he may

may be found, call ye upon him while he is near, and *Isa. 55. 6:* refuse not to hearken to his heavenly Oracle in your Consciences (whereby under this his spiritual Dispensation, he is pleased to speak unto the Children of men) lest he say by you, as he said by some of Old who regarded not his Counsel; *They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me,* Prov. 1. 25, 28. For that in the Conscience which checks for Sin, and excites to Holiness, is the Voice of the Son of God, by whom in these last days the Father speaketh unto us: Oh be ye perswaded to hearken diligently unto him: *Hear, and your Souls shall live; and I will make an everlasting Covenant with you,* (saith the Lord) *even the sure Mercies of David,* *Isa. 55. 3.* And then you will come to know that Faith which Jesus is the Author of, which stands in the Power of God; even in that Power which inables to resist Temptations, and overcome Sin, and to get Victory over the World, and the Spirit of it; so will you witness a dying unto Sin, and a living unto Righteousness, to the praise of his Grace, who is calling of you out of Darkness into Light, that you may be Holy in all manner of Conversation.

So now since God's saving Arm is made bare for the gathering many People to himself before

your Eyes; Beware therefore lest that come upon you, which is spoken of in the Prophets, *Behold you Despisers, and Wonder and Perish; for I work a Work in your days, which you shall in no wise believe, though a man declare it unto you.* Read *Acts* 13. 40, 41.

But Friends, my Hearts desire and Prayer to God for you is, that you might be saved: And therefore have I ( in the tender Bowels of his Love, which he hath shed abroad in my Heart by Jesus Christ ) sent this Invitation unto you, that ye all may make ready, and come to the Supper of the great God, who hath spread his Table and prepared a Banquet for you, whereof whosoever will may eat and drink abundantly, as long as the time of Visitation is extended unto you: For this I write in the Openings of Life, and from the motion of the good Spirit of my God do I declare unto ye ( viz. ) That none of ye were absolutely excluded from Eternity; well knowing that a measure of his Grace hath been freely tendred to every one of you: because his Love extendeth Universally, and he is crying, *Ho, every one that thirsteth come ye to the Waters of Life: And he that hath no Money, come ye buy and eat; yea, come, buy Wine and Milk, without Money and without Price,* *Isa.* 55. 1. Here is free Grace indeed, free Love indeed: O do you but yield your selves the Subjects of his Love, and he will set your Souls

Souls at liberty, that Sin shall not have Dominion over you, only obey his Voice, and he will soon subdue your Enemies for you, and remove that which letteth out of your way, and that you may know when the time of Visitation is upon you; I'll leave this mark with you, even then when you feel the Son of God knocking at the Door of your Hearts, that he may come in and Sup with you; then I say is the time, when the Year of Jubile is approaching to you, when those which are in Bondage may be set at liberty; which if you refuse to accept of, and will not be set free when the Year of Gods release is proclaimed unto you, how can you expect any other, but that your Spiritual Task-Master will obtain leave to bore your Ears to the Posts of his Doors, and make you his Servants forever. Therefore bow down to Gods Power in you, that he may come in and set up his Judgment-seat in every Heart: For *For Judgment*, saith he, *am I come into this World*, John 9. 39. That so after you have felt his Righteous Judgments for every Unrighteous thing, you may find him to be near, which justifieth your Souls: and that you may experience Christ's coming in your selves, with Power and great Glory, to work Redemption in you, as well as that he hath purchased Redemption for you, wait for him (I exhort you) in the way of his Judgments; *For the Lord is a God of*



*Judgment, and blessed are all they that wait for him, as saith the Prophet Isaiah, Chap. 30. 18. So shall you feel your Souls redeemed out of the Earth, and out of the Earthly Nature, after which you will witness the Peace of God to be extended towards you, like a River: But if you rebel against him, you shall dwell in a dry Land, and shall not see when good comes.* Howbeit, when Calamity overtakes you, then shall you know that you had a Time, you had a Season, you had a Day of Visitation, in which you might have obtained Mercy; would you have turned unto God, he would have turned unto you, and put his fear into your Hearts, and blotted out your Transgressions for his own Name sake, and become a Father to you, and you should have become the Sons and Daughters of the Almighty. And now once more I invite you all to turn in to the Principle of God, which daily visits you in your inward parts, in order to bring you out of a state of Sin and Misery, and to make you partakers of his Righteousness and Felicity: Come, taste and see that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, because he delighteth in Mercy.

O! come, come away; haste out of *Babylon*, while the Deliverer is near you; so will he turn back your Captivity like Rivers in the South, and conduct you to *Canaan*, the Land  
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of Everlasting Rest, where Praises shall spring up in your Souls, to the Glory of his Name, even to all Eternity: and with this I'll leave you, though much more might be said; yet when all is said that can be, 'tis the feeling sense of the inward Operation of this Divine Principle, that alone can satisfactorily inform ye: which that you may Experience in your selves, and so be happy, is the hearty Desire of your Souls Friend, who writes this unto you.

Thus, having written my Experience of the *QUAKERS* Principle, I shall write something to detect the Erroneous and False Opinion, that is got up in the Minds of many, concerning the Way and Means by which People come to believe therein.

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## PART III.

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A Confutation of Peoples False Opinions, concerning the Manner how we have been Convinced of the Principle of True Religion.


**M**Any and various are the Reports that have been rumored abroad, relating to the manner and Practice of this People in gaining upon others to *believe in the Principle of Truth*, which they bear witness of: The *Principle of Truth*, I call it; for so my Soul doth witness it; although I am not unsensible, that such who do despise it, will not stick to scandalize it; and instead of calling it by its true and proper Name, brand it with the opprobrious Terms of Heresie and Schism, Sullen Separation, and the Effect of a Melancholly Brain; some of whom not knowing the Way of the Spirit in themselves, and yet seeing the evident Change which hath been wrought upon others, by Vertue of the powerful Operation of this spiritual PRINCIPLE or POWER of GOD in their Consciences, they have hereupon confidently affirmed the  
 same

same to be effected by the Art of Witchcraft and Diabolical Inchantment; which Affirmation, though false, yet may it truly be said to have been fixed as a *Scare-Crow*, or *Ghostly Apparition*, to affrighten people from so much as looking towards this Religion: But albeit it hath been so intended, yet through the Mercy of our God, there is a Remnant who have not been so affrighted as to flee from, but have drawn near to see and feel, whether there were any Substance in the same; and such have found, to their satisfaction, That the Substance of Life hath lain hid under this dark Reflection, which through the cloudiness of the Understanding, and Prejudice that hath been in the Minds of people against the Principle of Light, they have enviously cast upon the Professors of it, as the Means whereby they Convert and Turn People to it; alledging it as matter of Wonder, *that any should be so strangely altered, both in Countenance, Carriage and Communication, and that on a suddain too, (as some have been observ'd to be) unless it were by the Power of Sorcery, or some Satanical Possession:* And hence have they mocked at and derided that Godly Fear and Holy Trembling, that hath been made to appear in some, when the Terrors of the Almighty took hold on them by reason of Sin, as though this were occasion'd through some *Frenzy Humor, being the Product*

of Natural Weakness and defect, or else produced by the invisible force of Magick Art, which the Creature can no ways resist. So that this hath been a main Argument, why people should not adventure themselves so much as to go into a *Quakers Meeting*, for fear of the great Danger that some suppose there is, of being charmed into that Religion; which Fear hath so much affrighted the Hearts of some, that notwithstanding there are good Desires in them after Satisfaction in Matters of Religion, and they have freely confest, (even in my hearing) *That this seemeth to be the way to attain the same*; yet they never were, nor do they dare to come amongst this people (to wit, the *Quakers*) for fear of being forcibly possess'd with the belief of their Principle; which if they should receive, and walk therein, every one knows what will follow thereupon: this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have born: so that, for these to be accounted *Witches* is no Wonder, since the Wicked have not spared to sling the same Reflection upon their Lord and Master; Christ Jesus himself, when he was on Earth, was censured to work his Miracles by Magick Art; for when he cast out a Devil out of one possess'd, some said, *He did it by Belzebub, their Prince*: And now, these having received Power from Christ, by their Ministry

Ministry to effect the like in another kind, because the Effect thereof hath brought some into Fear and Trembling; therefore they are judged to deal with Familiar Spirits, and to work by Conjurat[i]on: But how unjust this judgment is, and how groundless the Surmise, I shall not need to answer; let the Reader but search the Scriptures, and they will give it in on this peoples side, Psalm 2. 10, 11. the Prophet David instructs Kings and Judges of the Earth, to serve the Lord with Fear, and Rejoyce with Trembling. Philip. 2. 12. the Apostle exhorts them, to work out their own Salvation with the like frame. Nor was this only their Advice, but also the Saints Practice: For Moses confesseth himself a QUAKER, Hebrews 12. 21.

\* Habakkuk likewise acknowledges, that at the Voice of God his Belly did Tremble, and his Lips did Quiver, Hab. 3. 16. Neither was this their Case alone; for we find the Prophet Ezra meeting with a whole assembly of them, Ezra 9. 4. saith he, Then were assembled unto me e-

 \* No doubt but Habakkuk's Countenance was altered, when his Lips thus Quivered; for 'tis true what David said, Psalm. 39. 11. When thou, Lord, with Rebukes dost correct man for iniquity, thou makest his Beauty to consume away like a Moth; If so, why should any think it strange when they see the like Change?

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very one that Trembled at the Words of the God of Israel. And the Prophet *Iſaiah* points at ſuch as the Lord's Peculiar People, Chap. 66. 5. *Hear the Word of the Lord* (ſaith he,) *ye that Tremble at his Word; your brethren that hated you, that caſt you out for my Names ſake, ſaid, Let the Lord be Glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed.* And in the ſecond Verſe of the ſame Chapter, the Lord expreſſly promiſes, *But to this man will I look, even to him that is poor, and of a contrite Spirit, and Trembleth at my Word.* And in *Jer. 5. 21.* the Lord calleth by the Prophet, ſaying, *Hear now this, O fooliſh People, and without Underſtanding; which have Eyes and ſee not, which have Ears and hear not: Fear ye not me, ſaith the Lord? will ye not Tremble at my Preſence?* and ſo he goeth on, expoſtulating the Matter with them; till at laſt he threatneth to viſit them, and be avenged on their Nation, Verſ. 29. And ſure ſomething of this King *Darius* was afraid of, when he made a Decree, *That all under his Dominion ſhould Fear and Tremble before the God of Daniel,* Dan. 6. 26. Certainly *Quakers* had a better eſteem with him, then they have with this Generation; the Name being given them in Deriſion and Scorn, notwithstanding the Poſture is that, in which the Servants of the Lord, backward from *Moses*, through the Prophets and Apoſtles Days, till this

this very time have been found. Thus it appears by Scripture, that *Christians* were exercised in Fear and Trembling (together with Humility, Patience and Self denyal) and that not from the Procurement of any Evil Art, but by the Living Sence of the Dealings of the Lord: For proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. 33. 9. *And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the good that I do unto them; and they shall Fear and Tremble, for all the Goodness, and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the matter hath been Mis-represented, to wit, that the Quakers are *Inchanters*, but this being mostly the charge of the Rash and Inconsiderate, I shall say no more to take it off, but only add the words of Christ, *Mat. 10. 24, 25. The Disciple is not above his Master, nor the Servant above his Lord, 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House Belzebub, how much more shall they call them of his Household?*

But there are others, in many things, more Sober and Judicious, who yet have not been sparing in their Censures: Some of whom have given out, *That 'tis through Craft and Cunning Collusion, by which the People (the Quakers)*  
gain

gain over Profelites to their Religion: They are Wise, they are Subtil (say they) they have reaching Brains; and so they can but Propagate their own Party, they will be at any Pains.

In Answer to whom, my Reply is, What Craftiness they mean, I must confess, I cannot tell; but what Craft I have ever found amongst them is no other than that of which the Apostle writes to the *Corinthians*, 2 Cor. 12. 16. *Nevertheless being Crafty* (saith he) *I caught you with Guile*: Which holy Craft and godly Guile hath appeared in them, as they have been careful to keep a Conscience void of Offence towards God and towards all Men; taking the Apostles Advice, *James* 3. 13. *Who is a Wise Man, and endued with Knowledge amongst you* (saith he) *let him shew out of a good Conversation his Works with Meekness of Wisdom*: So likewise have they been careful to observe Christ's Counsel, *Luke*. 10. 3. who there saith, *Behold I send you forth as Sheep in the midst of Wolves, be ye therefore Wise as Serpents, and Harmless as Doves*. And thus sanctifying the Lord God in their Hearts, having a good Conscience whilst falsely accused, it hath pleased the Lord many times to plead their Righteous Cause, even in their very Adversaries Breasts, whereby he hath made their own words to become their Burden; and that that they have intended to fix upon his People, by which to render them Guilty of

Deceit

Deceit and Fraud, hath returned back upon their own Heads, whilst Integrity and Innocency hath been the others Armour of Defence, until such time that God hath wrought their more Full Deliverance.

But I must bring the matter a little nearer, that so I may write of that which relateth to my own Particular: This having occasioned some to wonder, *viz. That I should be Decoy'd* (as they call it) *after this Manner!* for so some have bespoke me, by shewing a seeming pity towards my Person, whilst they have manifested Enmity against my Principle; and therefore, that they might not bear too hard upon me, they have laid the heaviest Load upon those about me; \* as if for

fear of one, and to please another, I had hereby prudently provided to serve my Superiours Humor: And so from them, my friends have born the

greatest blame, which I, in part have been excused, considering the many Tryals, Temptations and Snares, whereunto they reckon I have been expos'd; which Consideration of theirs hath procured me some Allowance, from such as are any whit Tender-hearted, amongst my former Acquaintance; therefore I hope they will

*\* Who they are that 'tis suppos'd I should either fear or flatter, I need not name; for those to whom I write may easily understand.*

will not blame me, if I make use of his Allowance, as well to shew them their Mistakes herein, as to take off the Unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is Gross; for any thing of *Force* ( which is that that some conclude to be the cause of my coming amongst the People called *Quakers* ) that I do declare I never felt; nay, I now find it to be Diametrically opposite to that Foundation Principle, upon which their Religion is built, which Principle is Christ, the Prince of Peace, who utterly disallows of all Coercive Compulsion, Force, Constraint or Violence to be used in Matters, of Religion; and teaches such who learn of him in Meekness to instruct those that are Ignorant of the way of Truth, and then patiently to wait till he inclines their Hearts to walk in it; so that having their Dependance upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son by the strength, and in the skill and time of man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the first Mistake.

But the second Mistake amounts to thus much, ( viz. ) *That what could not be wrought upon me by Constraint and Force, was otherwise attempted to be brought to pass, to wit, by subtil Insinuations, and fair Promises, by which* ( it hath  
been

been said *this People use to tamper with those whom they Design to make their Profelites.*

In Answer whereunto I shall make this Reply; This mistake is Obvious: For Promises of outward advantage and Worldly good avail-eth nothing, that can stand the Soul instead: Therefore it were altogether imprudent, as well as utterly unlawful to propose any thing of such a kind upon this occasion; neither indeed was it outward advancement, that I sought after (although this is a reproach I have been made to bear) the Lord is my Witness herein, who subjected me unto himself, and made me willing to be at his disposing, and to have my Lot cast by him. The truth is, Corn, nor Wine, nor Oyl I did not esteem, nor yet length of dayes to enjoy them; for (in my solitudes) the whole World seemed to me as a very little thing; my Soul desiring nothing but a part in Gods Kingdom, which made me earnestly intreat him, that he would lead me in the Way Everlasting; wherefore this was my frequent Supplication unto him (viz.) *O! thou incomprehensible Majesty, who hast established thy Throne in the high and holy Heaven; yet dost thou graciously condescend to look down upon the Inhabitants of the Earth; wilt thou now be pleased to suffer Dust and Ashes to plead with thee, and to admit Mortal Flesh to make request unto thee? Then this is it, O Lord, that I would most earnestly*



fly implore of thee, even that thou wouldst cast up  
 cast up a Way for me, and remove all Lets and  
 Stumblingblocks from me, and mark out a plain  
 Path before me, in which I may walk straight for-  
 ward towards thy Heavenly Country, and that  
 amidst the various Forms there are for Worship-  
 ping of thee, my Soul may certainly know how to  
 serve thee aright, and wherewith to bring an accep-  
 table Sacrifice unto thee. So that this being the  
 Prayer which the Lord often put into my Heart  
 (as I then took it) to Pray unto him, when my  
 Soul was seeking the way to his Kingdom, pro-  
 mises of outward promotion (had they been  
 proposed) could not have given me satisfacti-  
 on.

And as for that which hath been termed, *The*  
*Quakers subtle Insinuation*, I think it must needs  
 intend their sincere and upright Conversation:  
 For as to my own particular, I do declare,  
 There was no way by which they did insinuate  
 into me, but by being found real in what they  
 appeared to be; the Heart-searching God hav-  
 ing then put my Soul upon search to find out a  
 People with whom I might joyn as with a Com-  
 munion of Saints; I looked here and there in-  
 to many Assemblies, but alas! still I saw their  
 Conversations so much contracting their Pro-  
 fessions that I could heartily joya with none of  
 them; And then as to their Principles, some  
 indeed I did believe, when I had them declared;  
 but

but othersome, God witness in my Conscience did so testifie against, that them I could not receive. And thus finding no People, with whom I could joyn in every thing, I concluded my self to be single in the matter of Religion, which made me many a time extend my Voice to the Lord in these Words, *Oh! my God, upon whom I have been cast from my Infancy up: How long shall my Faith stand alone upon the Earth?*

In Answer whereunto ( I must acknowledge ) the Lord was graciously pleased ( even at those very times ) to signifie unto my Spirit, That he had many Thousands ( though I knew them not ) who were sincere and upright before him, unto whom he had regard as to his own Children :

But still I over-looked this People ) of whom I am writing ) as if it had been altogether unlikely I should find what I sought for amongst them, although Natural Affection had laid a Bond upon me to judge charitably concerning them: howbeit, at length there was a Way made whereby I was brought to search here also, notwithstanding the many false Aspersions which my Ears were fill'd with concerning them ; For I could not tell but little *David* ( the beloved of the Lord ) might lie hid amongst the Stuff, whom God hath anointed to Reign in Self-seeking Souls stead ; wherefore I then was willing to look amongst this People ( to wit, the *Quakers* ) and to turn up the soul covering which

others had cast upon them, under which I soon saw a glorious one lie hid, the Form of whose Countenance was like the Son of God: And now having not only sought, but found the Lord and his People in the Earth, in their behalf do I here set my *Probatum Est* (I have proved them) in the thing which they profess: They profess themselves the Disciples and Followers of Jesus Christ, from whom they deriveth their Name *Christians*; which Name, though it were given the Disciples in scorn at first in *Antioch*; yet did they, and

*Acts* 11. 26. so do these, esteem it as an honourable Epitaph: And

therefore have they laboured to answer their *Christian* calling, with such a Meek, Patient, Holy, Harmless, Humble, Trembling, Self-denying Conversation, as may be most conformable to the Patern of Christ Jesus, the High-Priest of their Profession: So that now, I say, upon my search amongst them, I have found those who are guided by the Principle of Truth in themselves, by which they were called (for 'tis such only whose cause I am Vindicating) very careful to walk worthy of their High and Holy Calling: like as they have been called by this inward Principle to be Saints, so by it have they led a Saint-like Life, that thereby they might reach to the same Principle in the Consciences of others: And by this their innocent

cent Life; I needs must acknowledge I felt my own Conscience powerfully reached for some time, before my Judgment was fully satisfied; But having those words of our Saviour imprinted upon my mind ( *John 7. 17.* ) *If any man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.* Then immediately I consulted not with Flesh and Blood, but was made willing to give up to the obedience of his will revealed in my Conscience, and so I come to receive the Faith of that Principle which the *Quakers* do profess, and by it am I joyned to them, not only in Head but in Heart; so that this Faith, by which I am united to them, is more then a meer Natural credential, that stands in the bare assent to the Truth of a proposition, as propounded by man; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust will be the Finisher of the same.

But there hath arisen another Wonder; and that is, *That not myself only, my Brother and Sister should together, and that so quickly too, become Converts to the Truth; at this, say some, we cannot but greatly admire.*

To which, though it might suffice for answer, to let them know, the Lords Works are all Works of Wonder, and therefore may very well be admired by Beholders; yet I must needs say, there is little reason why such should wonder, that

True Conversion should at once pass upon three; who talk so much of expecting a Nation to be born in a Day; sure if their Faith can conclude the certainty of the latter; they need not be so incredible concerning the Truth of the former: No doubt therefore but it was prejudice enough against the Truth, that caused some to say, *It must needs be Hypocrisie which brought us all at once into the Profession of it.* But the Truth is, such neither know how we came by it, nor can they tell what Progress we have made in it, how far any of us do witness a real Change; my Soul is made to rejoyce herein, and for this I bow my Knee to the God and Father of our Lord Jesus Christ, That he would prosper and carry on this his own Work more and more in every one of our Hearts; yet dare we not be found false Witnesses for God, in speaking of things beyond our measure, or boasting of that which we have not attained; for though it may be granted, we did feel an inward and effectual Call, much about a time, to come out of spiritual *Egypt's* Land, yet must we travel through the spiritual Wilderness, before we arrive at the heavenly *Canaan*: therefore I would have none Mistake, so as to think, that Conversion is wrought in an instant, for it is a Gradual Work, carried on by degrees in the Soul, which is not presently Compleat and Perfect; although the very first Motion towards  
it

it proceeds from a Principle which is Perfect in it self; and which will in time Perfect the Soul, as it follows the Leadings thereof: But if any shall sit down by the way, on this side the Mountain of true Holiness, notwithstanding they began in the Spirit, yet if they end in the Flesh, how far soever they have travelled on in their Journey, still may their Carcasses fall in the Wilderness. Howbeit, I write this not to Discourage any, but to Provoke to Diligence, as well my self, as others, that after we have set out towards the Promised Land, and had a sight of it, none of us may grow weary nor faint in our Minds, and so fall short of the Everlasting Rest; for 'tis not a bare Convincement of the Truth in our Understandings, which may produce a Change in the Judgment, Opinion and Profession, that will serve our turn, without a Change of the Old Nature, without there be a Change wrought in the inward, as well as the outward man, whereby the Heart may be thoroughly sanctified and made clean, else there can be no real Conversion; yet may we say, since we have felt the beginnings of the Work in our Hearts, we have been made as Signs and Wonders in the Earth; whilst we have been Weaning from the Worlds Breasts, we have been made a Mock to the scoffing *Ismaels* of our Age: But be it so, we are not much concerned, having an Eye to the Hope



set before us, we do not only despise the Worlds Flatteries, but also contemn its Scorns, even as those Worthies of Old, who after they were Illuminated, indured a great Fight of Afflictions, partly in being made a Gazing-stock both by Reproaches and Afflictions, and partly by being Companions with them that were so used; yea, though they had Tryals of cruel Mockings, yet they esteemed the Reproach of Christ greater Riches then the Treasures of *Aegypt*; For they had an Eye to the Recompence of the Reward, and patiently they indured this with much more, as seeing him who is Invisible; which you may read in the Tenth of *Hebrews* more at large: Wherefore we think it not strange concerning the fiery Tryals that are to try us, as though some strange thing happened unto us; when the Wicked Reproach us, and speak all manner of Evil against us falsely for Christ's sake; in this we account our selves happy, yea, we secretly rejoyce that he hath accounted us worthy to suffer Shame for his Name, himself having said to our Comfort, *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall Reproach you, and cast out your Names as Evil for the Son of man's sake. Rejoyce ye in that day (saith he) and leap for Joy, for behold your Reward is great in Heaven* for in like manner did their Fathers to the Prophets, Luke 6. 22, 23. So 'tis no wonder

der that the World hate us; for we know they have hated all the Righteous Generations that went before us; they were defamed and made as the filth of the World, yea, they were accounted the off-scouring of all things, by the Wick- I Cor. 4. 13.  
ed of that Generation, and

so are their Off-spring esteemed with such a sort of People even at this present time: For the Seed of the Righteous have always been despised in the Eyes, and reproached in the Mouthes of the Proud Ungodly World; howbeit, they learned to put

their trust in him, who Psalm 31. 20.

hath promised to keep Psalm 12. 4.

them in a Pavillion from

the Pride of Man, and to hide them from the Strifes of Tongues: yet some there are that say, *Their Tongues are their own, who is Lord over them.* And such ( I may say ) have sorely railed on me, both in Word and Writing, wherein were Queries, which I think not worthy to receive an Answer, because they came from a Nameless Author: Therefore I'll leave them with their remote Questions; winding up all in this Conclusion, Let none no longer inquire at a distance after the *Quakers* and their Principle, as *Nathaniel* did concerning Christ, John 1. 46. saying, *Can there any good thing*

*Come out of Nazareth?* But let them remember the answer of *Philip*, who bid him *Come and see*; so shall they meet with satisfaction in that inward Principle of divine Light ( and the Professors of it ) which hath made many, and now hath it made me a Spiritual Traveller for Souls Eternal Well-fare.

E. B

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A N  
E P I S T L E

To such of the

Friends of Christ

As have lately been Convinced of  
the Truth as it is in Jesus.

**M**Y Dear Friends and Spiritual Relations,  
unto whom by Grace I am allied, in the  
Love of Truth I send you this Salutation: Of-  
ten have you been upon my Mind, long before I  
found

found a place to write unto you: For though it was first upon me to write to my former Friends and Acquaintance, and Natural Relations; yet you being that *new Kindred*, spoken of by Christ, *Matth. 12. 50.* thus are you nearer to me by the Union of his inward Grace than any unconverted thereunto can be.

And now I tenderly admonish you, That as you are convinced of the saving Power of this Divine Principle ( to wit, the Light of Jesus manifest in the Conscience ) see you constantly keep therein. For, *Friends*, let me tell you, Here lieth our strength in these Times of Tryal; herein is our Safety this Day of Danger; in this you'll be secure and quiet, when peoples Hands shall be upon their Loins, because of Fear in the Night: yea, though you may become but to the Dawning of this Day of God, where you can discern but the glimmering of its Light appear, which may at present shew you Trouble, and minister condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you possess the Punishment of your Iniquities that are past; so that instead of Peace, you may have great Bitterness; yet be perswaded to dwell in the Judgment; wait patiently upon God, who draweth near to you in the *Isa. 26. 8. & Way hereof, and I will assure 41. 1.* you, in this Light you shall see more Light, and  
in

in it Consolation & Salvation shall be enjoyned. Wherefore I now write unto you, Little Children ( in the spiritual stature, being my self one of that Number ) by way of Exhortation, To

cast away your Idols, and keep your selves from them; *Isa. 2. 20.* say unto them, *Get ye hence,*

*to the Moles and to the Bats:* Friends, you know what I mean by them; turn in, and I am sure the Light will let you see them; and the sooner you part with them, the sooner will you find Forgiveness with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly destroyed, then shall you be joyned to the Lord in a perpetual Covenant, that shall never be broken: And here will your Bow abide strength, wherewith you shall shoot at *Mystery Babylon*, and see her falling down; yea, though her Archers may shoot shortly at you, yet shall they not be able to hurt you; for the Lord ( the Help of Israel ) will be a Shield before you, and will turn back their Arrows into their own Quiver, so shall they hang by their Sides, and stick in their Hearts, who privily intended to wound the Innocent without Cause: Yet 'tis very likely the Wicked will be pushing at you, and casting scandalous Calumnies upon you; in which I cannot but tenderly sympathize with you, having my self lately passed those Pikes of the Enemy: Renowned be the Lord of Hosts ) the Captain  
of

of my Salvation, which caused me to march through  
valiantly, and hath also given me the Victory; so  
that, though I speak not boastingly, yet I can  
say, *The Revilings of the Ungodly do not at all*  
*dis-spirit me;* for now I can take their Re-  
proaches for Christ's sake, and bind them as an  
Ornament unto me: *To God be all the Glory,*  
*who hath raised this Spirit of Courage and Chri-*  
*stian-Fortitude in me, and now hath called me to*  
*call on others to wait upon him, that they may be*  
*this strengthened with Might in their inward Man*  
*by him.* Therefore wait on the Lord, be of good  
Courage, and he shall strengthen your Hearts;  
wait, I say, on the Lord, as said holy  
*David, Psalm 27. 14.* so shall One chase a  
Thousand, and Two put Ten Thousand to flight—  
(*Friends, read inwardly, so you'll understand*  
*me*) I do not mean that you should avenge  
your selves on any with Carnal Weapons of  
War; No, no: But as you stand and wait  
in the Light of the Lord, though you can han-  
dle neither Sword nor Spear, he will make you  
shew comely as *Tirzah*, and terrible to the  
Wicked, even as an Army with Banners: For  
though the Remnant of the Just (as to outward  
Defence) are left this day like a City without  
Gates or Walls) whom the wicked will be  
PLOTTING against; yet God  
will laugh at him, for he seeth *Psalm 37. 12, 13.*  
that his Day is coming; and

hath



hath also given me this Confidence of Hope in him, to wit, *That he will not give his People into the Hands of cruel Lords, nor suffer Men of fierce Countenance to rule over them:* But they shall be as Standers in the Gap, and Stakes in the Hedge ( though some may be but of tender growth ) to stop the Enemy from laying waste our Country, and to stay the Lord's fore and terrible Stroke.

Ah *Friends!* is it not Pity, that Sin should make an Aceldama of our Nation and this City? See therefore ye mind your inward Reprover, that ye may be no Cause in procuring the Nation's Misery: You Children of the Light, arise therefore, and shine; for your Light is come, which will adorn your Conversation, let it now appear throughout your whole Behaviour, so shall your Words and actions glorifie your Heavenly Father: thus shall the Wicked see, our Rock hath not sold us; for stronger is he that is in us, than they that are against us: so though they may outwardly beset us, yet we have a Rock to shelter us, where the *Enemy*, shall dispair forever of coming at us, wherefore faint not in your Minds, nor be discouraged in your Spirits, at the Tidings which you hear abroad; but dwell within your Tent, and serve the Lord with Fear, every one in your Sphear, so shall you shine like Stars in their proper Orbs: Yea, though some of us may be but of small Magnitude, as

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in the natural Firmament, one Star differs from another Star in Glory, yet as we abide in the Fear, being clothed with Humility, so shall we be preserved in our spiritual Station, while we are as Strangers and Pilgrims on the Earth, to have our Conversation honest ( and as much as in us lies inoffensive ) amongst them that are without, that whereas they

Speak against us as Evil-Do- 1 Pet. 2. 11,  
ers, they may by the Good 12.

Works which they shall be-

hold in us, *glorifie God in the Day of their Visitation*: so shall we convince the World of that Principle of Light and Grace, that shineth in their Hearts, which if they turn in to it, and obey it, it will teach ( and enable ) them, *That denying Ungodliness and Worldly*

*Lusts, they should live Righteously, Soberly and Godlily in*

*this present World.* And by this Grace shall

we be to those about us as Saviours in the Hand of the Lord upon Mount Sion, as others have been to us when we were in spiritual Ba-

*bylon*: Thus we being as a *City set upon a Hill* for people to behold, this shall they confess, *Verily God is in us*; when their Hearts shall fail them for very Fear of what Men are about to bring to pass: But would the Inhabitants of this Island bow to the Scepter of the Son of God in their Hearts, they should not need to

be

be afraid of any *Tripple Leagues* or *Conclave Consultations* to do them hurt, for yet would God arise, and break such Associations, and take such wicked Wits in their own Craftiness, so that their Hands should not find their Enterprizes; so should ENGLAND become the *Renown of Kingdoms*, and a *Mart of Nations*, maugre the strength of Hellish Combinations. Therefore let them that read me mark what I say; for the Lord of Hosts have determined, *That the Haughtiness of man shall be humbled, and the Loftiness of Man shall be laid low, that himself alone may be exalted in this Day: And means Idols he will utterly abolish; yea, he will famish the Gods of the Earth, that people may worship him in his own holy Place*, as say the Prophets, *Isa. 2. 17, 18. Zeph. 2. 11.* Again, he saith; *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praise to Graven Images, Isa. 42. 8.* Wherefore such who will not turn from their Idols to serve the living God, so as to break off their Sins by a real Reformation, he will be terrible unto them, and will certainly visit them with Ruin and Destruction.

But you know the Lord, and are turned in to him, do you put your Trust in him, who is Prince of the Kings of the Earth, unto whom all Power doth belong, *and through God you shall do valiantly; for he it is that shall tread*  
down

down all your Enemies. Friends,

I mean chiefly as to the inward; yet am I to exhort

you as to the outward this day, That you be in nothing terrified by your Adversaries; which will be to them an evident Token of

Perdition, but to you of Salvation from the Almighty; Phil. 1. 28.

for the Shields of the Earth are his; therefore

trust you in him, whose Name is The Lord of Hosts, yea, The Lord Jehovah, in whom is Ever-

lasting Strength; who is a Strong Hold in the Day of Trouble, and

he knoweth them that trust in Nahum 1. 7.

him; so shall Fear be far from you, and as for

Terror, it shall not come near you: You Meek and Harmless Ones, you shall increase your Joy

in the Lord, and shall inherit the Earth, and delight your selves in the

abundance of Peace; for Isa. 29. 19.

the Righteous God will Psalm 37. 11.

establish the Just, when

Bloody and Deceitful Men shall not live out half their dayes: You shall triumph in Christ

Jesus, who will make manifest the Saviour of his Wisdom by you in every place; so that

though you may suffer, yet shall you not despair; for in due time the Lord will be your

Deliverer: Wherefore, lift up the Eyes of your Minds this day, and look for the Son of

Man's

160 *An Epistle to the Friends of Christ.*

*Man's* appearing, who hath determin'd to destroy the *Man of Sin*, by the Spirit of his Month, and by the Brightness of his Coming.

And now it rises in me to write a word to comfort, you, you Friends of the Bridegroom, that mourn for his With-drawing, and eat your Bread with Quaking, *Ezekiel* 12. 18. and drink your Water with Trembling, as those who find no Comfort till you do enjoy him.

Wait without Weariness, and you shall behold his Countenance, and hear his pleasant Voice, which will revive your Spirits; but still be you mindful when you hear things unutterable, that you keep low and humble, so shall you be kept from the Snares of the Devil. And *Friends*, Let no Outward Things over-set your Minds, but sit loose in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of Tender Years, who are void of Worldly Cares, be you aware of Pleasures, Pride and Worldly Honours; for these may be your Snares: I am sensible many are the Temptations to allure you unto Vanity; but as you eye the Lord, they shall not overcome you; he will fight your Battles for you, and lift up a Standard in you against your Souls Enemies; and Satan and his Host shall fall like Lightning before you: Therefore stand you still,

still, and wait for God's arising, so shall all his Enemies be scattered before him: And he will surely rise against our spiritual Adversaries, and bring them down in us, that they may not insult over us: For the Lord takes notice of the Kindness of our Youth, and is well pleased to have our first ripe Fruits Holiness unto him; wherefore he assures us, that *as we continue in the well-doing, we shall always inherit his Blessing.* Therefore you weak and Feeble Ones, put your Trust in him; *For he giveth Power to the Faint; and in them that have no Might, he encreased Strength.* *Isaiah 40. 29.*

This our Spiritual Shepherd hath a tender regard to the hindmost of his Flock: He gathereth his Lambs with his Arms, and carrieth them in his Bosome, and gently leadeth those that are young: And thus, as we follow the Son of God, our Leader, Christ Jesus, our Captain and Commander, so shall we become as a well-disciplined Army, marching on in Order, every one keeping our Ranks, and making War in Righteousness with the Prince and Powers of Darkness; the Weapons of our Warfare not being Carnal, but Spiritual, mighty through God to the pulling down the strong Holds of Sin and Satan and casting the Dragon, the Beast and the False Prophet, together with the Spiritual Locust, into the Bottomless Pit, where they shall sink into



the Lake of his Divine Wrath, so as never to rise more to cover the Earth. For, *Friends*, we are this day as an Ensign amongst the People, exposed unto many Spectators, and the Lord's Presence is amongst us (magnified be his Name) because his Glory rests upon us: And as we wait on him, he will appear more and more in our Meetings, and crown our Assemblies, and make our Ancients Honourable, and our Young Men like *Eldad* and *Medad*, and our Damsels like the Daughters of *Philip*: Yea, though we have not all the Gift of Prophecy (vocally) bestowed on us, yet by our upright Carriage, we shall every one become Preachers of Righteousness amongst our Neighbours, whereby we shall reach to the Witness, that lieth slain in their Consciences, and shall cause it to arise and stand upon its Feet, and Prophecy in their Streets; so shall we raise up that in themselves that will judge them for their Sins: tho' the Love of God hath taught us to be kindly affectionated towards all, and to be pitiful, notwithstanding we are griev'd to behold the sad and woful state of the Wicked World; yet can we praise the Lord in Spirit, that he hath turned us from Darkness unto Light, and from Satan unto himself; and ha'h made us turn our back upon the Glory of the Earth, before this Day of Shaking came upon it, when mens Confidence in it shall be shaken, and their

Ex-

Expectation from it disappointed; then shall those who truly fear the Lord, be abundantly satisfied.

For Friends, I must acknowledge, it often rises in my Soul as a Return of Thanks to God, (*viz.* The Remembrance which he gives me of the Time of his Love, even when my Soul was secretly crying, *Where shall I find true Rest?* Then was the Lord pleased to bring me to the Mountain of his Holiness, where a peaceable Dwelling is, and that just before these Disturbances broke out, in this part of the World, where my Lot is cast: Oh! praised be his Name. For now he hath taken me into his Family, and makes me to sit down with the Ancients of his House, at the Table of his Blessing, where he feedeth every one with food convenient for them.

And now, *Friends*, let me mind my self and you, *That we greatly Love and Esteem, and in Honour do prefer those that were in truth before us*; some of whom have been made as Trumpets (by the Breath of the Lord) to sound the *Everlasting Gospel* in our Ears; and others, on whom that Gift of *Utterance* hath not been bestow'd, yet have they taught us to *Fear God*, and *give Glory to Him*, by the Example which they have set before us: And thus, respecting these as *Elders*, so shall our Love regularly extend it self towards all others. I write this

I Pet. 1. 1.

I Thess. 4. 9.

John 13. 5.

to you *Friends*, only by way of Remembrance, as knowing, none need teach us to love those who have received like precious Faith

with us (much less need we any humane Teachings, to *Esteem* such as hold the same ancient Faith before us) For we are taught of God to Love one another; and by this shall all men know, that we are the *Disciples of Christ Jesus*. Thus, as they behold our comely Order, whilst we live in Love together, like Children of one Father, and in the inward Union dwell, so shall they discern the *Splendor of the Truth* to shine in and amongst us, even like an *Orient Pearl*: And so shall we be bound up together in the Bundle of Love and Life in Christ Jesus, and shall grow up in him like Willows by the Water-courses, and as tender Plants which God's Right Hand hath planted; and our Natural Capacities shall be enlarged, and our Spiritual Talents augmented; to serve the Lord with Faithfulness in our several places, where we shall be as Lights unto the World whilst our dwelling is here amongst them; and then, having improved our Talents to the Glory of God, and run well to the End of our Race, when our Course is finished, we shall lay down our Heads in Peace, and hear that joyful Sentence pronounced on us, *Well done good and faithful Servants,*

*vants, enter ye into the Joy of your Lord; where we shall receive the End of our Faith, even the final Salvation of our immortal Souls, which shall eternally live to sing and set forth Praises and Hallelujahs in the highest to him that sits upon the Throne, and to the Lamb Christ Jesus, who hath Redeemed us from the Earth, unto whom the Praise doth belong, for the Assistance of his Spirit in this thing.*

*Given forth by one of the least of the Fleck of Christ, whose outward Name is.*

ELIZABETH BATHURST.

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THE END.

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Job Lousley's Book  
Blueberry Berks  
1814



